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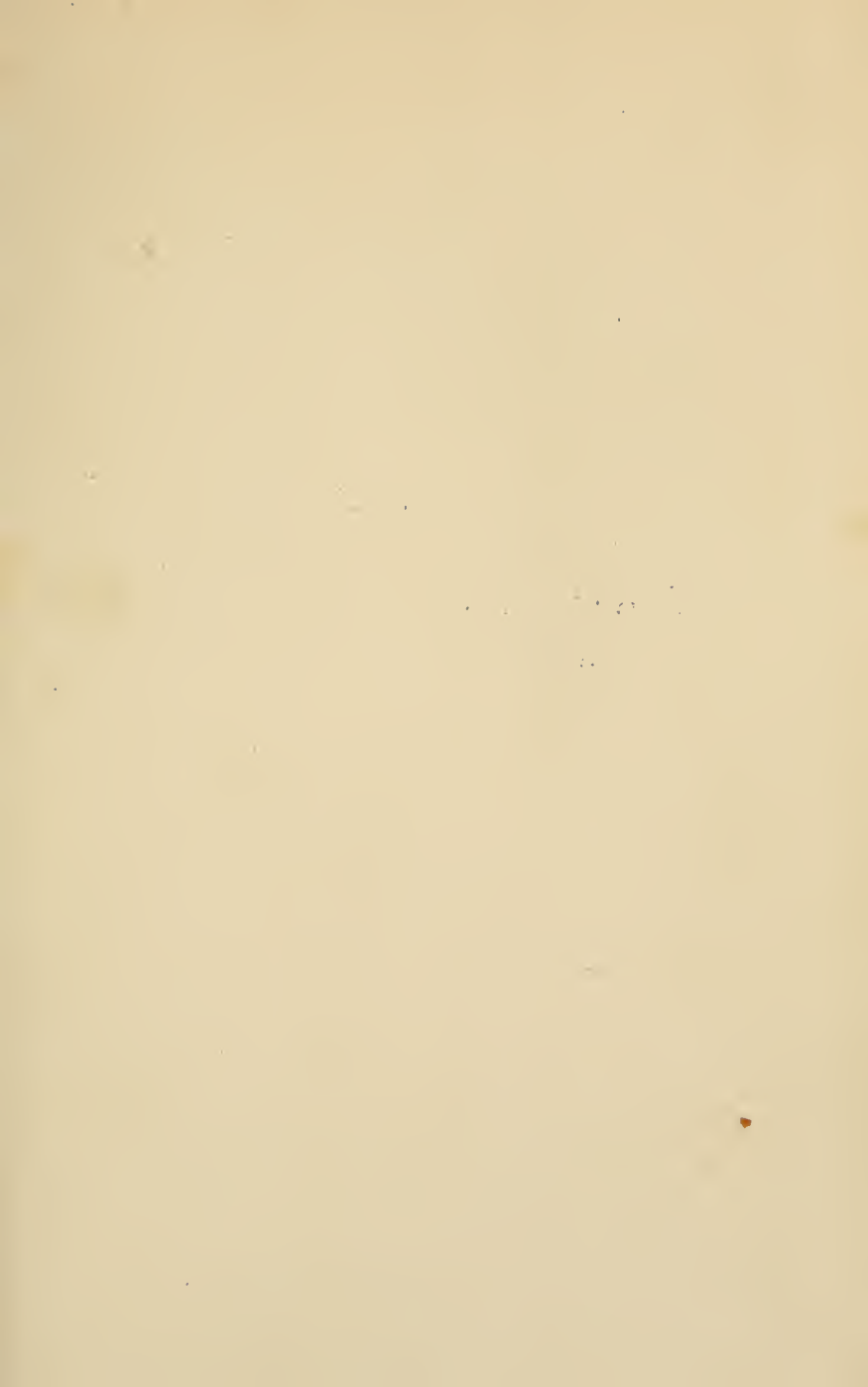














**THE SILENT HOUR**



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# THE SILENT HOUR

BY  
CHARLOTTE BURD



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## PREFACE

For the contents of this book I acknowledge my indebtedness to Floyd B. Wilson's "From Silence to Realization," which teaches the practical use of the silent hour; also to Christian D. Larson's "The Great Within," for information regarding the working of the subconscious mind. Also, as stated in the body of the book, I am indebted to B. O. Flower for practical instances of healing by spiritual means.

Otherwise, this book is itself an illustration of the efficacy of "the Silent Hour," as taught within its covers. It is an instance of what a faithful, persevering practice of the silent hour will do in a literary way.

The writer of this book is not a Christian Scientist but by choice a member of a regular orthodox church and a lover of the church. So if anything in this book wounds any one, it will be sincerely regretted.



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# THE SILENT HOUR

## I

### THE NEW AGE

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—*I John iii, 2.*

**F**OR some time before the birth of Jesus, the Christ, the atmosphere of the Hebrew world palpitated with the whispered intimations of coming momentous change. The Hebrew people stood on the tiptoe of expectation. The Messiah was about to come and set up his visible kingdom of God among the children of men. With this kingdom was to come vast social, political, but especially religious change. The nation was to be freed from foreign domination and life was to be blessed spiritually.

By prophecy the Jews had long foreseen *this* time. Now the intimation of the race consciousness whispered that the time of fulfillment was ripe.

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A new religious dispensation was to be ushered in and the time was at hand. Old Simeon could die content, because his eyes had been blessed by the sight of the Lord's anointed.

In a similar manner the present world lives in a time eloquent with signs and intimations from the race consciousness. The first evidences of any approaching great change are sporadic; by different people at widely separated points the same train of new thought is manifested. For a generation the sages and poets have been preparing their songs of welcome to the new coming of the Divine Spirit and the coming is to be right here, everywhere, in the midst of the twentieth century life.

Hope is in the air. The religious teachers of various schools are heralding an imminent great spiritual awakening; some go far enough to declare a new religious dispensation. Here and there, in ever increasing numbers, have risen those whose lives appear to be intensely illuminated by an energizing consciousness of God and the universe, who have seemed almost to penetrate the veil between the seen and the unseen worlds. For some time the earth atmosphere has seemed aquiver with something which only the most sensitive spiritually have been able to grasp. And yet not even to these has any telegraph been able to report definitely.

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This feeling of something significant soon to take place in the spiritual life here has now become general. Everybody, everywhere, religious and non-religious, now feels that the world is on the verge of change momentous to the race destiny. A current of strong human emotion and deep thought is sweeping mankind from the old moorings and everywhere the question goes up, Are all these shifting for the world's betterment? This is the hope of the vast optimistic majority. Yet there are the timid few who, looking back to Old Testament prophecy and comparing that with the awful European war, anticipate the end of all things mundane.

What are some of the visible signs? one may ask. A few years ago our pioneer forefathers lived peacefully in their log houses. They had no stoves but cooked their food and warmed themselves by the primitive fireplace. During the long winter evenings they worked by the pale illumination of homemade dip candles or vessels of lard in which floated a burning cotton wick. On short trips they walked or jolted in heavy wagons. Long journeys they made on horseback or in the lumbering stage. It often took weeks for a letter to travel a hundred miles. It was not till 1807 that Fulton invented the first steamship and not till 1819 that

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the first steamship crossed the ocean. The first railway train was operated in 1830, considerably less than one hundred years ago. Yet the people went their ways in serenity and thanked God for their blessings.

It was not in America alone that life was primitive. In Europe it was not a great deal better. It is only in comparatively late times that the streets of elegant Paris even have been paved, that a French king was killed by his horse taking fright at a pig, running free on the streets of the capital, and throwing him. So lately as Queen Anne's time England's country roads in the rainy season were practically impassable. To save even the royal carriage from sticking in the mud "highways" had to be built. The driving of four horses to a carriage was thus not entirely a matter of state.

Present day street illumination is still quite new, heating plants and sewerage systems entirely so. Elevators, electric lights, moving pictures are new everywhere. The voyager on a floating ocean palace can hardly realize that the steamship is but a little more than a hundred years old. And the vast commercial activity, as now carried on, is a very new appearance indeed.

If George Washington could return to earth life, how would he be impressed by a journey on a



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modern Pullman train, or by the graphophone, or by our electric lights? To General Grant the automobile and wireless telegraphy would be equally astonishing. And yet it was only the other day that he died.

What would either of these have thought, had he read a certain newspaper report, issued early in the European war? This read, Paris heard by wireless that a fleet of German airships was approaching from the east. But a fleet of French flying machines rose in the air, went to meet the Germans and drove them off. Would he not have thought that, instead of sober fact, he was reading the work of some brilliant romancer in his most imaginative vein?

The end of the inventions for man's comfort and uplift, one feels, is not yet in sight. By thinking people it is anticipated that the present twentieth century will as much exceed the last, as the nineteenth has exceeded any other period known in history. Is it unthinkable that with time all smoke may be dissipated, all dust laid, even weather conditions controlled, that men may learn to communicate with each other at any distance with no instrument whatever, that they may even come to transport their bodies from place to place without the aid of the ponderous machinery now necessary?

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Concerning such speculations one cannot even guess.

The improvements of the age have not confined themselves to the merely practical. With the growth of higher qualities the race has attained a conscious need for beauty and its ethical value in the whole environment, art in dress and in the home surroundings. Municipal law no longer permits an owner to maintain on his premises any condition which in any way tends to make the neighborhood less desirable for residence. Pretty homes are coming more and more within the reach of all. Among the well to do one hears of garden clubs and the growth of landscape gardening. With the love of flowers and of artistic gardening will go sanitary environment and house decorations which will result in a harmonious unity.

Apparently, the world is under the domination of the practical, the material success which can flaunt itself before the world and blatantly shout out its triumphs to the admiring crowd. Books are full of practical schemes for the working out of life; magazines and newspapers treat the same subjects. The practical vein has wound itself into even the stories and some of the verse. The times seem to pay almost too much attention to the practical, be-

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cause it seems to stand in the way of the beautiful and the spiritual.

Yet, here and there, a surmise manifests itself that, after all, the practical is not the real goal, that life has higher needs than meat and drink, house and clothing. The practical may be only a station on the way to perfect development, a necessary preparatory element in the growth to finer conceptions of life.

Modern inventions and other improvements in living conditions are the outgrowth of an enlarged and more vigorous intellectual life and of a wider diffusion of knowledge. In the nineteenth century man learned more and vastly more than the race had ever known before. Knowledge leads ultimately to moral and spiritual uplift. Through the finer power unfolded by the creative energy of modern inventions, man is better fitted for the accomplishment of a nobler spiritual task, such as faces him in the new age. And in preparing for the new age the forces of an enlarged and widespread knowledge and of spiritual uplift are both at work. Those countries which have had the most enlightened religious ideas, have also had the most comforts in their ordinary home life. By a perfectly natural process these comforts are the logical

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expression of the more enlightened religions and of the consequent higher spiritual life.

In our social, political, and commercial life a new consciousness of God is ushering in a silent revolution of the Golden Rule. Some years ago the awakened religious consciousness entered the political world. Government investigations set in along all lines affecting human welfare. They busied themselves with public and private sanitation, factory conditions, the tyrannous privileges of corporations and numberless other considerations.

Political parties developed conscience or became warily prudent. They ceased to adhere strictly to party lines but rather to weigh the personal worthiness of candidates for the confidence of the people. Platforms were devised and supported for what they promised to do for human life. The voter insisted more and more on doing his own independent reading and thinking and for the political boss conditions became even more impossible. So pronounced has this manifestation remained that political leaders who are not honest, fish for favor with an almost Sunday school quality of zeal. This is a prophecy; in the fullness of time politics will be surely renovated.

Quickened by the revelations of the courts and

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the frank expression of public opinion, the great capitalists, not already so, have become conscientious. Money-getters have been transformed into money-givers to such an extent that the benefactions for a single year have amounted to \$310,000,000. The millionaires find their chief satisfaction in distributing their private wealth for the public good. Some of the rich, at least, are actually insisting on equal opportunities for all and are likewise demanding the abolition of dependence and poverty. Employment bureaus are founded on a large scale so that none may be without work. All are coming to agree that the poor need justice and not charity. And these benefactors, let it be noted, are not all church people.

Other signs of a new spirit are not lacking. For the first time in history, all the races of the earth have become more or less intimately acquainted with each other and are developing a sense of sympathetic cosmopolitan brotherhood.

In February, 1915, a remarkable meeting took place in the great assembly hall of the University of Michigan. Here about five thousand people met sympathetically to worship with the Jewish students of the university. The congregation included Protestants of every cast in the town, Roman Catholics, Greek Catholics, Buddhists and

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others. These came to the meeting not through idle curiosity but simply to worship together in a union service. This was the first time in history that this has ever taken place. Today men are seeking, not the little God of their own church, but the Universal Father who loves all. The gathering throngs of those who know God truly, will include many nations.

The world war, which is now raging in Europe, is also a new factor making for the consummation of racial unity. It summons men to find a new bond of agreement broad and deep enough to ensure sacrifice and loving service to the race.

Have the railway, the telegraph, first by wire and then without, the telephone, the automobile, the flying machine, the stupendous feats of engineering, and countless other inventions no meaning for life beyond making it physically more livable? These victories over material prefigure a spiritual victory, whose signs are already attracting attention. These great improvements have not been created merely like a child's block house to be ruthlessly swept out of existence. A development capable of such creation, is not going to be destroyed. God is not so wasteful of his precious substance. Especially, in the swift race of the last century, the earth has been preparing for something. And this



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something is destined to justify all the pains and aches of its evolution.

Man has discovered that the earth may be made into a very desirable abiding place and that to be tolerably happy he need be in no hurry for death and Heaven. Even to the poor and sick and heart-broken religion is coming to have an abiding ameliorating worth so that its very setting forth in its newer meaning has filled the world with optimism and intolerance for whatever depresses the mind and life. Like a summer breeze through a corn field its glad murmur sweeps over the world from end to end. This energy of gladness will never spend itself except in the accomplished fact of the race's uplift.

What is the new age to accomplish? When one surveys such a world as this, does it appear that Christianity, as given to the world by Jesus, has come anywhere near filling its natural, ultimate mission? Does it come up to the standard of Jesus' vision concerning its future?

The proud Brahmin student from India comes to our universities. He sees our wide open saloons under the very shadow of the universities beckoning alluringly and successfully to the student population, as well as to every other class. He sees also the house of ill-fame nearby. He studies our in-

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dustrial conditions with the slum population connected with so many of our great factories. In the papers he reads of frauds perpetrated by those in power. And thoughtfully he weighs the situation.

To the missionary zealot he replies pertinently, "What has Christianity to offer me, which I have not already?"

This may not be the Christian point of view. Yet, after he has lived for some time in free, beautiful America, it is quite naturally his view. Now, as long as these things are so, something needs badly to be rectified and the rectification due is not wholly on the side of the self-satisfied Brahmin. Christianity has something to offer him which he has not, but it must make him also see it.

Notwithstanding the great and numerous inventions, the corresponding uplift in physical life, the wide diffusion of knowledge, the ever-increasing consciousness of God, so that here and there, singly or in organizations, choice spirits are demonstrating God's power, in one province life here on earth has stood almost still. Life, as known here on earth, has always been full of physical, mental, and spiritual unrest. Each one is conscious of some lack in his life, a need, a deep hunger for something, perhaps, he cannot define. Yet he feels it as his right



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to possess it. No difference how fortunate his outer circumstances may appear, practically nobody in this life fits perfectly in the niche to which destiny has assigned him. There is restraint here, chafing there. The more he has, the more he wants. Even in his happiest moments in his cup of joy is the bitter tang of pain and sorrow.

For nineteen centuries Christianity has been in the world. There remain as many sick and selfish and heartbroken and poverty stricken people as ever. The insane asylums are full, the penitentiaries running over, while the city slums are dens of the blackest vice.

Considering the innate vitality of Christianity to remove these ills from life, this is a serious arraignment. Yet the blame does not rest on Christianity but on those who have merely not yet grown up to their trust. Sometimes it seems as if moral and spiritual unfoldment is almost dishearteningly slow.

Some years ago man's inventive genius discovered and perfected vast and complicated machinery. This fact has changed the whole aspect of the industrial world. One machine can now do the work of many men and vastly increase the money output of the factory. Machinery should have freed humanity to a far finer life with fewer hours of toil.

Yet, what does one find? The power has been

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monopolised by a privileged few and the mass of humanity clanks the chains of a more destructive slavery to machinery than history knows to have been exercised by the most tyrannical master. This but proves that man had not yet grown in morality to the point where he would use machinery for the good of all. Machinery can be forced into its true subordinate place and signs indicate that this is eventually to be done.

Doctors have striven nobly to stamp out diseases and other diseases are on the wane. Yet new diseases spring into existence so that, in spite of all that is spent on its cure, sickness appears never really to decrease. Government regulations and benevolent societies are doing all they know how to improve the conditions of the poor and unfortunate. As far as they go, these efforts are all good. But they do not go far enough. They are only palliative, not prophylactic.

Jesus himself did not escape the pains of the flesh; the pain of the cross was real and profound. This was because of the human imperfection of those in his world. So long as we live in a world where any one suffers pain, whatever our spiritual attainment, to a greater or less degree so long must we remain liable to it. So bound up is each of us with every other individual of the race that, so long

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as one suffers, so long must the whole mass suffer. In M. Fouiller's "*La Science Sociale Contemporaine*" he mentions the fact that in some highly organized machines, used in the manufacture of cotton or woolen stuffs, when a single thread breaks, the loom stops of its own motion as if the machine were notified of the accident to one of its parts and must have the injury repaired. He uses this as an illustration of the solidarity which should and must come to hold sway over human society. In the web of social interests, wherein the destiny of each individual of the race is interwoven, not a thread, not an individual, should be injured without the general mechanism being warned of the accident and obliged to repair the harm done. So universally all through the ages has the race felt the weight of pain and lack, that these facts have come to be accepted as inevitable, unescapable. Yet these are not inevitable, unescapable. And after they have been overcome, life will present other imperfections higher up in the scale so that the moral and spiritual struggle will go on.

To gain a sort of happiness and appease his sense of need, man seeks lands, palaces, fame, the good things of the successful material life. Yet, in time, the business man finds that business has mastered him; the scientist that certain finer capacities

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in his being have become atrophied by his unending devotion to material aims. When the materialist has piled up riches or gained eminence among his fellows, the old hunger is found to be as unappeased as ever. He has not supplied his hunger with the right food. Perhaps he does not in the very least realize it, yet that for which each yearns, is God, an intimate friendship with God. Possessed of spirituality, each becomes energised and uplifted; his soul finds ample room in which to grow.

Yet man is not universally attracted to the God about which he has been taught, the man-made God who is capable of anger and revenge. But all men are hungry for the loving, helping, sympathetic Father in Heaven. Somehow, somewhere, sometime, all men are destined to know and love that God who can and will satisfy the deepest longing which humanity can possibly feel.

Now happiness is a perfectly normal desire of the human heart and its right pursuit is not frivolous but entirely legitimate. That the desire for happiness is implanted in every human heart, is the surest indication that its satisfaction is an essential part of the race inheritance. Only, true happiness can never be found in the possession of things. Happiness is a state of being. And this state of being each must discover and develop for himself.

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We are entirely justified in being discontented with such an imperfect world as this in which we find ourselves. No pain, no uneasiness is inescapable. God has never sent ill in any form to humanity. In His sight they are as offensive as that evil which we designate as sin. All human limitations are but the outward manifestations of the human imperfection still clinging to us in our progress toward the divine standard. It is through the teachings of Jesus that life must be broadened, that an escape from the daily grind must be found.

For nineteen centuries man has been studying the character of Jesus, the Christ. But before his character and work could be grasped, the world had to achieve its present degree of scientific knowledge, out of which modern psychology has grown. Before man could comprehend what Jesus knew by intuition, what he was taught directly from God, he had to learn the power and character of the subconscious mind, when properly directed by the thinking mind.

An ignorant and credulous age could easily imagine the child Jesus moulding clay pigeons, breathing into them the breath of life and then allowing them to fly away. It could picture him raising a little companion to life who in play had been struck dead. Yet by no reach of the imagina-

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tion could it have grasped why he enjoined deep secrecy on those whom he had healed or why he could not perform his so-called miracles equally well in all environments.

To the uninstructed the last two facts must remain meaningless. Yet to the understanding ones as finger posts they point to a conclusion so significant as to constitute absolute proof that Jesus actually did live and did the work recorded of him in the New Testament. At the time in which he lived there was not a living being on earth by whom he could have been imagined, as shown by these facts.

The people of his time and up to the present century had had no experience by which they could account for the marvelous qualities disclosed by his life and teachings. Since they could not understand Jesus' works, they called them miracles. During the succeeding centuries the world kept its eyes turned upward in contemplation of Jesus' divine character and thus forgot to ask themselves what meaning his humanity might have for human life as lived here, day by day, on earth.

But today we know that each wonder which Jesus worked, he performed strictly in accordance with a special law. Moreover, this law man has now come to understand so well that he may successfully



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operate it for himself. This statement is strictly in accordance with Jesus' own words, where he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv, 12).

Therefore, these works are no longer miracles. As human knowledge expands and the resulting power to exercise this law spreads, it must become of untold value in the uplift of human life and the conscious evolution of spirit. In short, a contemplation of the benefits which must accrue to the race through the universal practice of this law, warrants the expectation in the present period of a new Christian dispensation.

Is it any wonder that throughout the centuries Jesus has remained the central prominent figure in all human history, that the more perfectly he is comprehended, the brighter and brighter grows his image! Jesus was so richly endowed with personal righteousness because he sought the gift directly from the heart of God and sought it that he might impart it to others. We become his true disciples, not when we obey his teachings that we may save our own souls alive, but rather when we seek in a worthy spirit to the end that we may help others. Service is not a special duty in itself; it is a direct function of the higher spiritual life. But before

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we hurry to save the souls of other people, we should seek faithfully to be fit for the office.

Jesus is indeed the savior of the world, not so much by his voluntary death on the cross as by the vital leavening quality of the spiritual inheritance which he left behind him. Jesus had an energizing faith in the divinity of man. He was aflame with love for the race and in his heart dwelt a great hope of a universal brotherhood, based on the Golden Rule. His life was the expression of this hope. His deeds and teaching had a spiritual potency which contrasted in a marked degree with the conventional theology of his period.

Throughout the preceding centuries the world has been so busy getting ready to die, that it has never till lately found it worth while to learn how in any real sense to live, or to look on earthly life as anything better than a necessary evil to be endured while one passes through on the way to Heaven. Gradually, though, man has come into new conceptions of life. He has, at last, begun to surmise that by improving the conditions of earthly life he may, after all, be best preparing for the glorious life to come. A still newer conception is that the race is already living the life eternal and that right here has already begun or may begin the life ineffable beyond the grave. By his inborn



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powers man may assert and maintain his supremacy over things and conditions.

In the coming new age, when man has attained a full understanding of his universal inborn powers, he will be able to free himself from the limitations of the flesh. The potentiality of the race is proved by what it has already achieved. Hope and encouragement are afforded by the manifold imperfection out of which the race has already emerged. This reflection imparts strength for perseverance. Rising further, it may hope to overcome fear, sickness, worry, poverty, as the elusive manifestations of an imperfect spiritual life. In the light of the newly understood gospel these must cease to hold their tormenting power in temporal life and cease altogether.

Even now, one feels something more pronounced than mild repulsion from the individual who harps on the symptoms of his ailments or his own special troubles. This is the normal revolt of a healthy nature against an unwholesome condition. Why should any one sit tolerantly under the calm drizzle of another's contagious pessimism? Even now is it not clear, that by allowing one's mind and body to become too excessively fatigued for effective work or for heartfelt communion with God, is nothing short of immoral? It cheats the offender of his due

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inflow of spiritual energy and thus saps his best life.

The greatest service which Jesus rendered to religion, was to make it applicable to ordinary life, to give it a practical outlet in life. In the new age each human being will be taught how to use his still half secret vital principles of physical, mental, moral, and spiritual unfoldment. He will apply his new knowledge and strength for the improvement of his common daily life. Each individual will cultivate aims in harmony with the good of all. Thus in the new age the race will enter ultimately into its full inheritance of the kingdom of God.

Just as surely as Jesus' teachings are true, just so surely is it true,—literally true, that by the exercise of his inner powers, developed through intercourse with the heavenly Father, man may rule over earthly things and conditions. But, misdirected, the inner powers are just as potent in drawing harm to the possessor, as, when operated in the way designed, they are potent in attracting good. And, consciously for good or ignorantly for bad, man is constantly operating these inborn inner forces. Thus, it is through the misdirection of his unrecognised inner powers that man has unwittingly maintained his spiritual limitations of every kind.

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Today, as never before in history, human souls are eagerly reaching out for the vital truth. This being so, we dare not hoard away our message as a private possession. Through his new knowledge man is to come into direct conscious relations with God and the spiritual universe. And through these new relations all life is to be lifted up and beautified beyond the wildest hopes previously entertained for this life on earth. Earth will then become a paradise where the will of God will be done, as it is done in Heaven.

If it seems too fanciful that man should ever be able to banish earthly limitations from this present life, one should reflect how much actual misery might be removed, were just selfishness eradicated from human life. In fact, that would not leave a great deal more to be corrected, because nearly every so-called sin is rooted in selfishness. The reign of the Golden Rule in the kingdom of God, will annihilate all selfishness.

Said Arnold of Rugby: "I look to the full development of the Christian church in its perfect form, as the Kingdom of God, for the most effective removal of all evil, and promotion of all good."

This earth life, as it is now lived, certainly falls far below what its Creator has destined for its fulfillment. And all its deficiencies reside in man's

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deficiency. As the race grows in perfection, conditions here also must grow more perfect. If this hope is justified, this new dispensation will differ more markedly from the one just finishing, than did the one ushered in by the life and teachings of Jesus, the Christ, differ from the old Jewish dispensation. It also will be social, political, but, especially, religious. It will be optimistic; it will be Christian.

Vitally understood and applied, Christianity has ample spiritual power to remove all the ills of life right here on earth. Not only Jesus' teaching indicates it but numberless tests by many widely separated people have proved it effective and significant for life as it should be lived every day right here, as a prelude to a finer, higher life beyond. Is it too much to hope then that the world really is entering upon a new dispensation full of the most glorious spiritual emancipation!

## II

### THE SACREDNESS OF INDIVIDUALITY

“Progress is

The law of life: Man is not man yet.”—*Browning*.

“For thou hast made him (man) a little lower than the angels, and hast crowned him with glory and honor.

“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”—*Psalm viii*, 5, 6.

**I**N the original the first verse reads: “Thou hast made him (man) a little lower than God.” But through their deep reverence for the very name of Deity the Hebrews changed the word God to angels.

The preceding ages of history belonged to the man portion of the race. In the nineteenth century woman was discovered. In the twentieth century the individual human being, man or woman, is destined to learn his nature as a soul. Man does not *have* a soul, as the old hymn teaches; he *is* a soul. Between these two ideas there is a distinct difference. This knowledge of the soul will reveal to him a vastness of innate power which only the foremost are now beginning to discern. Man has

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now reached that stage in human development where he may wisely use this knowledge and it is essential to the race's unfoldment.

Even yet, after the elapse of thousands of years, the declaration, "Thou hast made him (man) a little lower than God," is anticipatory rather than realized. The race still feels the rein of fleshly limitation which it has not yet learned to throw off. Now, at length, the world is coming into some appreciation of man's worth to God and to himself. When one offends another's individuality, he lays rude hands on a holy thing. Let him belittle it, and by so much as it takes effect, it robs that other of the lifting force which raises man to the Infinite.

The greatest monarch on earth is but a man; the homeless tramp who begs a meal at our back door, is no less than a man. If in Jesus' teaching there was any special note more emphasised than another, it was the worth of the individual life. With the discovery of man's worth we have come into a new realization of the sacredness of all life and of the oneness of all life,—our oneness with God and our oneness with each other. Thus not even one of the earth's little ones can be hurt without hurting all life, also the one guilty of the hurt.

All men have their reticences. On however intimate terms one may live with another, no human



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being has ever yet searched out every corner of another's heart. When one opens up his soul to his own gaze, he finds himself a marvelous being. He cannot plumb his own nature to its utmost depths. He finds himself a bundle of contradictions, of fear and courage, love and indifference. Though his body is tied to the earth, his mind soars out farther than the farthest fixed star.

Then the stupendous fact strikes him that the earth numbers billions,—unthinkable myriads,—more of just such profoundly complex beings as himself. These are of the richest variety. Some have black skins and the scantiest of toilets; others eat with chop sticks and worship their ancestors; others still rule over the most powerful nations or measure the suns. Yet, all alike, these beings suffer hunger and thirst, heat and cold; they love and need to be loved. All have a rudimentary or developed sense of beauty and happiness. Thus, fundamentally, all human beings are the same. Yet each must experience the great crises of life alone, like birth and death, of the soul as well as of the body. The great man belongs to no nation; he is a possession of the race.

Though they themselves may never have imagined it, at bottom all normal men are good; the deeper down one goes into the soul, the better hu-

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man nature is found to be. God is always drawing humanity upward. Through whatever affinities He speaks to the human heart concerning the eternal, whatever way He chooses to make His demands upon the best in man, it is a call upward and it will be fulfilled only at the very heart of Divine Glory.

By pursuing a right course of conduct many people have a kind of feeling that in so doing they are conferring a favor on the Almighty. And yet the favor is wholly on the human side. It must always remain that the man who compromises with evil, makes a bad bargain. Wrongdoing is not so much a defiance of God as it is a violation of one's own soul. It is not so much a breaking of law as a betrayal of one's self. Even unconsciously the wrongdoer loses something of infinite value and receives in exchange what in the spiritual realm is mere ashes. If any man realized what any voluntary compromise with wrong does to him as a soul, sooner than risk such chances, he would thrust his arm into the fire and let it burn off. For restoration to the Kingdom of God, in childlike faith and sincerity the wrongdoer must go back to God.

Thus from some profound reach of his being man wishes and needs to be good. Notice the beatific smile on the face of one who has just rendered a



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real service to another and thus satisfied a craving of his inner nature. Every genuine service to another has this double action in blessing both the giver and receiver. Man has an illimitable capacity for holiness. That which the world calls sin, is but the moral and spiritual imperfection which in its trend upward the soul has not yet succeeded in sloughing off.

Though he shun the church as he would the plague, the veriest old sot of the street is no exception to the rule. The church has failed utterly to comprehend him or his world and he is far enough from its isms. And yet he too has meditated on the meaning of things universal and eternal and has his own settled pet theories. Draw him out; win his confidence. In his philosophic moods with a missionary zeal he will lengthily expound his own religious faith. He too has his peculiar ideas about truth and shares the universal need to give them forth.

If man is ever to rise to his full spiritual height, he must be definitely freed from the old theological doctrine that by birth and nature in the sight of his Maker he is a lost creature. Jesus never taught any such doctrine. And one may be very sure that, had it any truth, in his anxiety to save men, he would not have failed to teach it. No, this is an

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old man-made dogma, an outgrowth of the ancient Hebrew fear of God.

On the contrary, as he met them day by day, Jesus treated men and women with the reverent respect due to the heirs of a noble spiritual destiny. This is clearly seen in his manner toward the woman at the well and toward that other woman, taken in adultery. Neither had any standing in her community and it took the Christ in Jesus to divine the remaining soul beauty in the moral wreck. He never once told them that in the sight of God they were nothing but vile, lost creatures. Instead, he appealed to their better qualities and pointed them to a better way.

Jesus loved men with the ache of affection. With his keen spiritual insight he divined, as no other did, that the only way to reach a soul, is to appeal to the God within it, the God who, whether he is conscious of it or not, is born and abides in each human being. And often enough, even today, this God is so buried under the obscuring cover of wrong thinking and wrongdoing, that it requires the spirit of the Christ to divine its existence. Yet, it is always there.

To be spiritually minded is by no means the same thing as being churchly or theologically minded and right here a clear distinction should always be made.

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Yet they may be the same. Some very spiritual people, especially in these questioning days, are by no means model patterns in their church relations. Again, many church members who regularly attend every time the church doors are opened, may lack much indeed of being spiritual minded. They may not have any adequate idea of life's finer meanings. It is not necessarily so, yet the spiritual minded who does not go to church regularly, may yet be an eager and tireless seeker for God's pure truth, while the regular attendant at church may unquestioningly swallow down any statement he hears from the pulpit with no thought whatever of weighing it for himself. Now it is not only each man's right, but it is his sovereign duty to weigh and meditate on all matters of spiritual truth which present themselves to his mind. It is the chief function of the church to impart spiritual truth and the live church does it even in these luke warm days.

Every day wails go up into the air over what is called the injustice practiced in the social and industrial worlds by which the conditions of individual men and women appear so unequal. Yet, at bottom men differ from each other only in the quality of their ideals and the intensity of their devotion to these ideals. If one has already achieved a noble ideal, it does not really make so much difference

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whether he has arrived at a visible success. He who cherishes a lofty ideal is already in the noblest sense successful. A man's failure in life is due, not so much to environment, nor to heredity, but far more to the lack of a stimulating ideal and the lofty faith by which he can reach it.

One man's ideal finds full gratification in the animal self-indulgence which his weekly wages will secure him. Another's aim is merely to build up a big business and thereby accumulate a great fortune, live in a palace, contribute to the social prestige of his ambitious wife and daughters and exercise a temporal lordly power over many men and women.

Another's ideal is satisfied with nothing short of some great creative work which shall touch and mould thousands of hearts helpfully, which shall lift many souls to the divine level. He would help other men rise with him and think with God. At each stage of his evolution each man is what the quality of his thinking, as prefigured in his ideal, has made him. Therefore, the finest service which one can ever render to another, is to teach him and thus impart to him a noble ideal. This is what Jesus, the Christ, as no other, has done for the race.

By the law which Jesus operated, which man in general has now come somewhat to understand, the

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thinker knows that the old dogma of man's fall from grace into a vile and lost condition in God's sight, is untrue. Further, it has worked most disastrously in holding man down and in smothering out his divine nature. That, in spite of this depressing doctrine, the general trend of human progress has continued to be upward, that throughout the centuries the church has produced so many noble men and women to bless the world, is but further proof of the inherent godliness of human nature. Yet, what an infinitely larger number of noble men and women the church might have produced, had the divine spark of each under its influence been carefully nourished!

Take from any man his self-respect in religion, as in anything else, and a rebel or a groveler is left. Neither of these is so constituted as to serve the church or the world in the noblest fashion. The groveler every healthy human being despises. Then, if he is so unattractive to humanity, how must his attitude in approach appear in the eyes of the Heavenly Father! If we respect self-esteem in our fellows, one may rest assured that God also respects it in each of His reasonable children in their attitude toward Himself.

Happily, the law by which a man is degraded by being taught that in God's sight he is lost and un-

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done, works with equal force in the opposite direction, when he has been convinced that he is the nobly born heir to God's glory. Just as easily and surely as wrong thinking will make a man despondent and cringing with an attitude inviting a kick, he may be so stimulated by a proper self-respect as to bring out all his latent qualities to unfold a noble manhood, an upright individuality. The term upright is no chance expression; it comes from the natural physical bearing of the godly man.

This unfortunate use is the first which throughout human history man has unwittingly made of this potent law. In the new age he is destined to learn how to use the law practically, intelligently, and systematically for the upbuilding of the race. As the law is all powerful, one cannot possibly imagine its far-reaching results for the good of the race.

Yet, even outside the law, there is an instinct for righteousness in the air. And those who exercise it, are not all of the church, though there is nothing to hinder their being church members. The feeling of common brotherhood has within the last few years, especially, made wonderful strides.

In the general industrial struggle a certain far-seeing millionaire manufacturer appears to have



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introduced new elements which point eloquently to a new epoch in the uplift of conditions surrounding factory workers. He directs his laudable efforts toward, not making himself and his associates very rich, but in making his numerous employes comfortable in the highest sense. He declares that his altruistic aim to give each man a man's opportunities, is not a benefaction but the simplest justice. His avowed ideal is to stimulate the finest manhood of each man working in his shops or offices. So successful has he been, that he does not despair of ultimate success with even the degenerate or criminal.

His active belief is that fear and worry in securing a livelihood are the responsible causes of human delinquency. So, instead of preaching self-respect to a man, he takes an even more pronounced method. He gives him the right kind of work at reasonably short hours, a just portion in the peculiar profit-sharing system of his factory and wages enough to insure a refined life in a good home of the employe's own.

On the other hand, the employe is required to measure up to the human standard of living aimed at. To insure that he maintain a good home, the homes of the employes are visited.

This manufacturer never has any strikes in his

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establishment. On the contrary, crowds of men petition him for employment and even sometimes resort to fraud to secure the coveted place in this particular factory. This manufacturer's declaration that men are not lazy, but only untaught, seems actually proved. God means that all work should be done with delight and here this ideal appears to be realized. Mr. Ford has actually to restrain his men from working over hours. The example offered by Mr. Ford in his automobile works is likely to go a long way toward showing how the problems of the industrial world may be solved. It is epoch-making. It foreshadows what is to become general in the management of factory conditions. And must not such work be a thousand times more delightful than the accumulation of millions for the sake of merely owning and controlling so much money?

Another significant idea has recently been published which appears equally promising for another branch of human uplift work. This has to do with the criminal classes and the author is Dr. Victor C. Vaughan, dean of the medical school of the University of Michigan and president of the American Medical Association.

Dr. Vaughan believes that all criminals are delinquent, because they are sick and that in penology



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they should be treated as sick men. He would abolish the jury system and the pardon board and have the places of all trial judges filled by physicians. He would segregate all the feeble-minded and the alcoholic, before they have an opportunity to commit crime. Dr. Vaughan believes that alcohol is responsible for a very large percentage of criminality.

Instead of sending them to prison Dr. Vaughan would confine offenders in hospitals and care for them till they are cured. Instead of imprisoning a criminal for a certain period corresponding to his offense, he should be freed whenever he is cured, and in this matter the criminal himself should have something to say.

A little while ago by a chemical process a young man made a discovery by which the quantity of gasoline, a common necessity, can be greatly increased and the price accordingly lowered. In connection with this he made other discoveries most valuable to the industrial world.

In these discoveries the young man had the nucleus of a great fortune of many millions of dollars. He was young, only thirty-two, an age at which riches commonly loom large in the eye. His salary was only three thousand dollars a year.

Yet this noble young man put all such consid-

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erations aside and by patent secured his discoveries as a gift to the race. And by his unselfish act, let us hope, if he desires them, he has not lost his millions. But he has learned something of the true standards of life and knows that there are things in life worth far and away more than a great fortune. He is the master of money and at his bidding it will freely come.

Man is born for ultimate unity. Though empires fall and states crumble to ruin, yet stronger than the political link is the bond which holds classes, nations and generations together. This real and lasting bond is the community of race thought from the free interaction of human thought down the stream of history. And this bond overrules all differences of age, class, color, language, climate. Beneath the savage outbreaks of war the uniting forces are still at work and the binding link cannot be broken. A war may be long and fierce, yet it cannot long delay the forward march of collective mankind and the sense of race brotherhood must spread.

When God made the world, He must clearly have foreseen the end; He does not labor in vain. Upward, onward; upward, onward; often with a slip backward to be retrieved, throughout the ages man has climbed his painful way. God is at the

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potter's wheel and yet He allows each to mould his own character. Just as the flowers grow, by his very mental attitude toward life man has the power to develop out of himself whatever character he desires to possess. And that character must be made out of the stuff of his ideal.

Creation in any form is the distinct manifestation of spirit under the moulding impulse of thought. The supreme aim of life, the noblest of all creation, is the evolution of spirituality. The awakening into consciousness of our oneness with God or the coming into conscious harmony with the universe of Spiritual Energy, means the same thing as the evolution of spiritual individuality. Here on earth this must remain the noblest of achievements. And, if Heaven offers its population any nobler employment than the progressive growth of spiritual individuality, by the farthest reach of his imagination man has not yet been able to span it.

God no more means that the human race here on earth shall go on forever groaning under its burden of fear, pain, sorrow, sickness and poverty, than He meant that the earth should remain permanently under the domain of the huge historic monsters which once roamed over its surface, engaged in frightful conflicts and lived by tearing each other to pieces. If either state could endure forever, God

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would not be God and one might well question whether the creation of the earth were worth while. Certainly, it could not seem like the deliberate act of an all beneficent Being. Both these periods but represent two separate stages of the earth's growth into the perfect earth of God's plan. Man is destined to outgrow his present pain of every kind. When each human being has learned truly to know God, the universal well-being will be secured. Out of all the pain and struggle something must unfold grand and lovely beyond our wildest dreams. And the human race will be an essential part of it.

How soon the earth shall pass out of this uneasy stage of existence, will depend on how rapidly man can evolve his spiritual individuality, by which the work must be wrought, how rapidly he can take in and assimilate spiritual truth. This spiritual perfection can no more unfold suddenly in a single day than can the rosebud fly open into the perfect flower. Workers and teachers must keep growing and radiating their light, a silent, potent force instead of the less effective assault on differing beliefs and ways of life.

After all the ages of inherited false thinking with its injurious effects on the soul, the race has emerged more or less handicapped in its capacity

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to take in and absorb spiritual energy and apply it properly to common daily life. All must work patiently to enlarge this capacity. When the children of the comprehending Marys and Hannahs have arrived at an age to teach the truth, the speed of accomplishment will be accelerated. Then man will come fully to realize his situation and with all his heart he will seek and hold God as the choicest joy of life. Then truly will Heaven itself be manifested on earth.

### III

#### THE CONSCIOUS MIND AND THE SUBCONSCIOUS MIND

**I**N the changes which it was to produce in all the world's thought the discovery of evolution was epoch-making. It was a powerful stimulant to man's mental independence and to his spiritual uplift. It solved old problems and opened up new ones in unfamiliar avenues of human knowledge. From the resulting revolution of all the accepted thought of the world the adjustment has not yet been perfectly made.

Yet the discovery of the powers of the subconscious mind through its susceptibility to suggestion by the conscious mind, was a far greater discovery. This is so, because its chief service to man is not to the intellectual world alone but, even in greater degree, to the moral and spiritual as well.

To misinformed minds of misty vision the idea of suggestion is full of peril, because by the untaught it has come to be associated inseparably with hypnotism. The Christian Scientist with nearly everybody else shares this misapprehension.



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Suggestion is not hypnotism. Yet, when practiced by certain people intelligently and in the right places, hypnotism is no such very terrible thing. Used in the place of an anæsthetic it is rather a beneficent means to escape bodily pain. However, as said before,—and it cannot be said too clearly,—there is a clear distinction between suggestion and hypnotism. Hypnotism is one function of suggestion, but is far from being necessary to it. To speak more clearly, when operated with that aim in view, the law of suggestion may be used to *induce* hypnotism, just exactly as it may be used to turn the mind from some unwholesome thought or to cure a headache. But to say that one is necessarily hypnotised by the latter processes,—one might as well be said to be hypnotised, because he obeyed a reiterated suggestion to rise and close a door. In truth, whenever auto-suggestion or self-suggestion is properly used for any purpose except directly to induce hypnotism, the mind must remain peculiarly alert so that it may direct the process. As the race grows more finely spiritualized and thus more nobly capable of effectively using this new knowledge, the discovery of the subconscious mind with all its mysterious powers, may easily prove to be the grandest and most momentous ever made by the human race.

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Yet, what is the subconscious mind? Man has a conscious, objective mind with which he thinks and deals with the external or material world. This is the mind with which he originates his plans, carries on his business or profession, sustains his relations with other people. This is the mind with whose processes he has always been familiar. It is his thinking, reasoning mind.

Man has also a subconscious, subjective mind of whose existence he has known something but of whose powers under the operation of suggestion or auto-suggestion by the thinking or reasoning mind, he is only now learning to understand. It is through the action of the subconscious mind that he develops personal power, physical health, marked talent or genius, the bringing to success of his life plans; in other words, through which he evolves his higher spiritual life.

Hidden away down in the depths of being, the subconscious mind has vastly more knowledge than the conscious mind ever dreamed of possessing. Where did it get this vast, almost super-mundane knowledge? Does it come from the stored up subliminal memories brought over from a previous state of existence? Or does the subconscious mind draw all of its supplies from the Universal Store



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of knowledge? Here we stand in the presence of one of life's profound mysteries.

Since the subconscious powers respond so readily to the understanding call made on them, many have believed that the subconscious mind holds all its knowledge in the individual reservoir of each soul. Some have gone further and have glorified the subconscious mind to the extent of seeing therein the beginning and end of all the spiritual force in the universe. Thus they deny, or at least ignore, the existence of an exterior Supreme Being of love and intelligence and regard man as his own creator and administrator. Thus, whatever exists outside of the subconscious mind of each human being is merely blind force.

That this view is insufficient is proved by the failure of its adherents to achieve any lofty results. Man can never attain anything higher than what he seeks. If he make all his appeal to that only which he recognises as a part of himself, he limits himself deplorably in the matter of growth and attainment. He must remain without those gifts at the disposal of none but a loving, omnipotent, omnipresent Being.

In reality, the subconscious mind is a reservoir of superior human knowledge. It sees through

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time and space and thus knows what is taking place at a distance and what will take place tomorrow. It never sleeps; it never forgets. When the body is asleep, it is the more awake and does its best work. Properly directed, it is man's wisest, most faithful servant.

Yet the subconscious mind is vastly more than a reservoir of superior human knowledge. At the heart of things is always the Supreme Being, the Ruler of the universe, the Eternal Father. And under the direct influence of the Eternal Father alone can the subconscious mind serve best as an agent in man's amazing growth in strength and refinement of being. Thus, the subconscious mind is not only a reservoir of superior human knowledge; it is also the doorway through which the Universal Father enters the human heart and so freely pours into it His wisdom and other richest blessings. It is through the subconscious mind that the visible and invisible worlds are brought into touch. Through this avenue, always open on the divine side, each human being may draw upon God as the illimitable Source of every kind of riches.

The conscious mind operates by producing any desired impression on the subconscious mind. The subconscious mind reacts by producing the expression in man's character and surroundings. The

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conscious mind clearly determines the task to be done; the subconscious mind obeys by supplying the mental and spiritual power necessary to the achievement. To complete the task the conscious mind must appropriate and fully use the material and the power supplied for the achievement.

The subconscious never forgetting anything, faithfully holds every impression ever made on it. It never reasons. Its office is to obey and it obeys implicitly every suggestion which the conscious mind properly impresses on it.

Since the subconscious mind is the open doorway through which Universal Energy, or God, enters the soul, its supply of any good whatever is inexhaustible. Thus it holds ready for use all things required for man's highest achievement in human life and for his most sublime spiritual growth. It is a finer mentality which permeates the whole personality.

Since the subconscious mind obeys unquestioningly all the suggestions made to it by the conscious mind, it follows that it is as impressionable to the bad as to the good. Any thought, good or bad, which passes through the conscious mind, is a seed sown in the fertile soil of the subconscious and, after its kind, it will surely come to harvest. Every idle, foolish, envious thought will bring forth fruit

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after its kind, usually resulting in the vulgar and insignificant in the daily life. Every desire to be good, strong, worthily successful, will be impressed on the subconscious and held there faithfully. Sooner or later, it will be expressed in exactly those qualities in the wisher's life which will show forth in goodness, strength, and worthy success. Thus the conscious mind is working in harmony with the Universal Spirit. This is the grand secret of all fine human growth and achievement of any kind whatever. Only, the impressions made on the subconscious mind by the conscious mind are not always intentional or conscious. It is when they are consciously, regularly, patiently made that they become the most potent means of the best growth.

By setting apart a certain hour each day for going into the quiet of solitude and concentrating attention on it, the powers of the subconscious mind can be vastly and steadily increased. Thus its possessor will feel himself unfolding a new and superior being within himself. More and more, he will become conscious of the indwelling God. This sense may not come at once, but with unwavering persistence it will surely come. With the feeling of spiritual uplift the conviction will strengthen that to the power of man's deeper life, even here on earth, there are simply no limitations whatever.

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This power of the subconscious mind is not limited to special people but is a universal gift. The unlimited possibilities for a successful life and for the highest spiritual attainment may be developed through the subconscious mind of every man or woman. Intuition teaches correctly; through the unfoldment of his subconscious self there is simply no end to what man may make of himself both for life on this earth plane and that of the next.

Though it has been only of late that the powers of the subconscious have been surmised, ever since man has been sufficiently developed to formulate a thought, they have been in operation. But, the law being unknown, it was operated as often or oftener to man's harm than his good. These spiritual forces are subtle so that without in the least suspecting it, man has come walking down the ages bearing useless burdens of his own creation. Man's misdirected foolish and evil thinking has brought forth its natural expression in a lower quality of life, life darkened by fear and worry, sickness and poverty, vices which by their very existence punished the wrong thinking by which they were produced.

An indulgence in even cheap thinking will result a day or two afterwards in a dull, stupid, and confused mind or feeling, as if one amounted to noth-

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ing. Thus, inferior ideas impressed on the subconscious, will actually, for a time, cause the mind to be inferior and incompetent. Whether he realize this process or not, no one can afford this.

The continued impression of a mean thought of himself, will bring forth in a man inevitably the expression of a mean act and will result ultimately in a mean character. Thus, the old theological dogma of man's lost and undone condition being constantly impressed on the subconscious mind, could not but bring forth lost and undone men, inferior individualities,—if nothing worse, stunted underlings with blurred mental and spiritual vision. When one reflects that for centuries man was seriously taught that in the sight of God he was a vile creature, is it any wonder that a warped Christianity was so long in coming to its own! The wonder is rather that it has got along as far as it has.

Since the quality of a man's character is really and truly the product of his habitual thinking, he cannot possibly be too careful about what he allows to pass through his mind or find lodgment therein. Foolish thoughts will produce mental weeds of the commonplace which, if neglected, will overrun the place and crowd out all healthy growth. Painful thoughts of any kind will bring forth mental and bodily depression in which a man is incapable of his



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best work. Unclean thoughts will, under the shock of unexpected temptation, bring forth impure acts. No man falls suddenly into evil ways. He has played indulgently with the evil thought, before he could ripen for the bad deed.

Critical and unkind thoughts bring forth a pronounced harvest which will frustrate all one's desires for good, while hate and envy will be ultimately reflected in bodily ailments as well as a distressing, perturbed mental condition. If one find himself unaccountably depressed, let him seek the cause in his thought world. Let him examine carefully the stuff on which for days past his mind has been feeding.

Like an ever present naughty child, the subconscious mind spies on its possessor in his utmost privacy, never forgets and in an evil moment betrays the secret by its peculiar fruit in his daily life. Hence, as to the quality of even his fleeting thoughts let each be eternally vigilant.

If one have the fear or worry habit or any other vice in his thinking, some would say, Let him drop his bad habit, as he would a stone. But the breaking off of any bad habit is not as simple as that. The chronic worrier can in a most fertile way always find something to keep his misery and that of others in his environment all stirred up. If ever a

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vice punished itself, it would seem to be worry which allows no one in its vicinity a moment's peace. And it is so utterly useless. If a matter can be helped, it should promptly be helped and *then forgotten*. If it cannot be helped, it should be firmly relegated to the scrap heap of rejected thoughts. So, to break up a bad habit of thinking, it is far better as well as easier to employ the mind on some pleasant and wholesome subject. This is why an even seemingly foolish though innocent fad may contribute inestimably to the better life.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, *think on these things*" (Phil. iv, 8).

If one compel his mind to dwell only on the good qualities in other people and in himself, unpleasant things will drop out of both his mind and his life. Then one becomes ready to turn his whole thought toward the best things. Thus one can regulate his otherwise topsy-turvy life and let God think in and through him.

Happily, as one does with a garden, at any time desired one can weed a crop of bad thoughts out of the subconscious mind and thus forestall the un-



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desirable harvest. This he can do by firmly planting the mind with good seed. Thus a good thought may be made to neutralize a bad thought. But the effort must be serious. The subconscious will ignore any lazy effort to make an impression.

Especially, before going to sleep, the mind should be cleansed of all undesirable thoughts and should take a state of poise. In the deepest sense one should become still. The undesirable thoughts are dislodged by directing the subconscious mind to create and express that only which one wishes to retain, to realize in his life. At no time whatever should the mind be allowed to dwell on what one does not wish to experience in life.

Instead of allowing them to hurt him, a man may make his thoughts serve him and greatly forward all his desires for personal growth and achievement. If he wish to accomplish any special work, develop any particular power, let his conscious mind impress his subconscious mind that he is going successfully to accomplish that work or develop the desired power.

It is when the body is asleep that the subconscious does its best work. Before dropping off to sleep, one should have two objects in mind: To carry into the subconscious the new ideas formed throughout the day and to recharge the system with

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life and energy and stimulation for the future. The whole system, body, mind, and spirit, must be in harmony before the subconscious can work well. The process of digestion should be about complete and the brain ready for sleep.


If just as he drops off to sleep, one goes over the task to be accomplished the next day and impresses his subconscious to supply the power, conditions of body and mind being in harmony, when he awakens in the morning, he will find that his subconscious has worked out the difficulties in his sleep and smoothed the way for a successful accomplishment.

The subconscious never sleeps. And while the body is asleep, the subconscious mind works all the more unhindered. Given an idea, it will dwell on that idea till some other idea comes in the waking period to take its place. It will busy itself with the task given it at the beginning of sleep and solve problems of the greatest benefit to the conscious mind. Thus one's task is made far easier and the quality of work will be vastly improved. Then the sleep itself will be deeper and more restful. If this habit is steadily cultivated, with advancing life the individual will become stronger and all work will be accomplished with much more ease and pleasure. Thus it is to live in the sunny, airy upstairs of one's

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house of life and not in the dark, germ-laden basement.

Yet, with naturally nervous people, somewhat inclined to insomnia, care must be exercised here. The art of setting the subconscious mind its task just as one falls asleep, has to be learned. In the process of charging the subconscious with its preparing the mind for the next day's work, there must be absolutely no strain, no idea of a task which must actually be accomplished. Otherwise, the person is liable to lie awake all night or have only a fitful, troubled sleep. Thus the body is unrefreshed and the mind even less prepared for work than if nothing had been done. Yet the naturally nervous person, inclined to insomnia, also may with perseverance learn this art perfectly and the result will amply compensate for all the trouble taken.

 As said before, all the conditions must favor rest. The mental attitude to take is that of an easy and enjoyable review of the work to be accomplished the next day. Every one should love his work well enough to enjoy dwelling on its details. This lovingly dwelling on it just as one drops off to sleep, will secure the end desired. Thus one may always direct his subconscious to do his best work for him, while he sleeps. And why should it not do useful work, instead of wasting itself in futile dreams?

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Of the manifestations of the subconscious there are many kinds, some of which to the uninitiated are very astonishing and startling. They include some things attributed to spirits. The wonder-worker also is indebted to it; his feats on test, however, prove rather detrimental than otherwise to the higher spiritual growth. For one thing, they are too likely to distract attention from the main issue. Those only are treated here which have vitally to do with the growth of moral and spiritual life, as lived here on earth.

Both Jesus and his disciples seem to have regarded his so-called miracles somewhat in the light of credentials. Yet Jesus was no mere wonder-worker. We are told on good authority that he created bread and fishes,—that is, by extension he increased material which already existed, till from a mere handful he had enough to satisfy the urgent hunger of several thousand people. In the performance of such a miracle, if all reports are true, Jesus does not stand alone. It is said that some of the adepts in India can pass a dish of food around a large company, allow each to help himself freely and yet receive the dish back full.

But here is the difference. Jesus' power was applied directly to the satisfaction of a pressing need, while the other is an empty show of power. Now

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the creator of what is to satisfy some genuine human need is far above the mere wonder-worker, and for dignity his work is not to be compared with that of the other. All his higher spiritual powers have been given to man strictly as a means for the amelioration of some form of human misery or for the unfoldment of a higher spiritual life. If health or money are needed, such power should be used to supply the lack. The spiritual Hindu not a wonder-worker, will say that to use spiritual forces to supply bodily needs, is the mere shop-keeper's way of looking at the matter. Yet, may it not be true that a race of shop-keepers, of people devoted to business, are to be exactly the ones fully to interpret Christianity with all its significance for daily life to the rest of the world! In any case, one such person will be far nearer the truth than the philosopher or so-called holy man of the East who spends precious days, years, meditating that he may learn truth and yet never dreams of sharing it with others. After all, man's daily welfare is the highest consideration on earth and no power is too sublime to render service.

Often some accident, like a disease, a tense emotion, an injury to the head, taps the subconscious reservoir and its store of superior human knowledge spouts up into the plane of the conscious mind. An

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uneducated servant girl has often heard her employer, a college professor of Greek, walking up and down his room and reciting from this tongue. To her conscious mind this language has been merely a jumble of meaningless sounds. Yet in the delirium of a fever her conscious mind brings up the professor's Greek out of the realm of her subconscious and she recites it exactly as she has heard it.

Mr. William T. Ellis of Philadelphia reports having witnessed the gift of tongues in a girls' school in India. It was at a prayer meeting where religious emotion was keyed to a high pitch. He distinctly heard girls who had never been taught English, praying in that language.

Yet the atmosphere of that school was strongly religious and also decidedly English. Those Indian girls must have heard many an English prayer which their subconscious minds, associating the language with the Christian religion, faithfully held. These girls being at length converted to Christianity, in the intensity of their religious fervor, brought forth these prayers into the realm of the conscious.

At their national feasts, when the foreign Jews returned to Jerusalem, many a strange language must have been heard in the holy city. Doubtlessly, these were heard by Jesus' disciples and the impressions registered in their subconscious minds, ready



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by the right combination of circumstances to be brought forth.

And yet with the Pentecostal case there was a difference. The disciples did not merely recite something parrotlike which they themselves did not understand. They actually preached their quivering vital messages in the foreign tongues intelligibly to those who spoke these tongues. In their case not only was the subconscious reservoir tapped, but some great outside power was given them from the Source of Universal Knowledge. This may have been true also in the case of the Indian school.

These outpourings from the subconscious were only a short time ago looked upon as marvelous to the point of the superhuman. But now the process is known to be altogether normal. Oftener than by disease or injury something of this kind develops involuntarily in minds altogether healthy. The process is brought about by some previous superior quality of thinking. This new power or knowledge is frequently of a kind which can be used and its possessor is called a genius,—he is a poet, a painter, a composer, an inventor.

The problem which has been attacked and solved, is how at will to dip down into this subconscious reservoir, to open one's soul freely to the inflow of the Universal Consciousness and draw up the kind



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and degree of knowledge and power necessary to the successful achievement of a worthy life and work. Because it has now come to be understood, the gift is no less holy. Rather, being understood, an advantage is gained for the wise and faithful application of the knowledge. And this is more normal than that men should through their ignorance remain commonplace and without ideals.

Tests have proved that the method of operation is the impression of the subconscious mind by the thinking mind to produce the desired knowledge and power so that they may be available to the conscious mind. And the method of operation is so simple that it may be used with but little previous training and practiced in all sorts of uplift work for both one's self and others. And it can be practiced by any man, woman, or child. It is the secret of all worthy accomplishment in the realm of human activity.

Now exactly how is any human being, even one who has never before heard of it, to go about it to apply this knowledge so that he may secure its measureless benefits? Says one writer, Impress the subconscious mind by the conscious mind to do the work desired or to acquire the power needed. Another directs, Open your heart to the inflow of Divine Spirit. Yet how much do these instructions

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convey to the mind of the entirely uninstructed who yet desires to learn about and use his inner inborn powers? And, pray, why should people be told about the law, unless they are to be taught very definitely how to operate it for themselves?

The human mind is so constituted that it does everything better which it does at regular periods. And the daily period set apart for the impression of the subconscious mind by the conscious mind is no exception to this rule. The work must be done in solitude. The early morning hour is the best, because then the mind is fresh and, like a clean slate, ready for the impressions of the new day. The time, however, is not so essential, as long as the same hour is chosen every day.

Let the seeker for truth and power obey Jesus' injunction to enter his closet and shut the world outside. Not even his most intimate friend on earth should be allowed to share this hour with him. The body must be perfectly comfortable, neither too warm nor too cold and the clothing must draw nowhere. As the kneeling position is unavoidably more or less strained, it should not be assumed. Rather, one should take an easy position in a perfectly easy chair. The reason for all this preliminary is, that there must be absolutely no distraction of the mind from the matter in hand.



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Before one can hope to gain control over outer circumstances and things, it is imperative that he master his own spirit.

The first thing to be accomplished, is to gain the self-control by which the sitter may hold every muscle still for, say, a quarter or half an hour, or even a full hour. It will be straining work indeed to the beginner to remain still for so long. The beginner, however, might begin with a quarter of an hour and gradually lengthen the period.

The next object to be gained, is the power to concentrate the mind for the same period on the aim to be attained. Though it is not the ultimate good sought, these powers to control the muscles and to concentrate the mind for a considerable time, are in themselves a vast acquisition in personal worth.

When these two ends have been gained, the sitter is entirely ready to begin effectively to seek the highest spiritual attainment. To state the case in the very simplest language, let him now tell himself clearly and explicitly what he wishes done, what power he would gain for the accomplishment of a certain work, or what bad condition is to be overcome. The more clearly he can state his aim to his mind, the more surely and quickly will it be accomplished.

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Or, perhaps, he wishes his mind clarified as to his important work in hand or as to some step in conduct or some decision which has to do with his relations with other people. Let him say to himself deeply, feelingly, earnestly, that what he desires will surely be done.

Now all the processes described has to do with the mere impression of the subconscious by the conscious with no reference whatever to the external world of Spiritual Energy. If the highest gifts are to be attained, one does not merely impress his own unassisted inner being, but he appeals to something for help, something stronger than himself, something perhaps, not necessarily, outside of himself, for he may already be acquainted with the God within him. And this Spiritual Energy one must recognise as God, the Father, the loving Giver of all good things. That is, one must have or unfold a sense of God's presence in the heart.

To those who know no God but their own subconscious or lifeless force, the universe holds no mysteries. They have reasoned out and accounted for everything. To these man is the sovereign of the universe, the only thing to be worshiped and they worship themselves. Thus, regarding specific religion, these people are unreliable. They get what they seek, an increased mundane power and under-

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standing. But the apple of life escapes them; they know no God of love and beneficence.

Now this process carried out with a view to one's relations with a Supreme Being and His universe, is just plain old-fashioned prayer, so conditioned as to bring the very richest blessings. The conscious result of this Silent Hour may be immediate. More likely the sitter will observe no change for two or three days.

Or, if the need of preparation be great, or the task to be accomplished weighty, it may be weeks or even months before any change can be marked. But by this the seeker of the Silent Hour must not allow himself to become discouraged, but persevere faithfully. Though he do not perceive it, the beautiful work is going right on every day.

Then, suddenly, he may find his mind lit up by a great spiritual illumination. He will see exactly what to do, how to perform his work in a bigger, more successful way. If the manifestation has been long in coming, all the more likely is it to be pronounced. This is because from all the cumulative impressions on the subconscious mind the expression has been gaining a momentum which will vastly increase its advantages.

Meanwhile, by this regular and patient exercise the subconscious mind is itself being constantly un-

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folded. Along other lines than the ones sought one will note improvements in his character. It will gain poise and be the better prepared to withstand the shocks of life. If an article be lost, the seeker for spiritual power may sometimes close his eyes and his subconscious mind will direct his conscious mind where to look for the missing article.

He is likely intuitively to be apprised of little events about to happen, like meeting with friends, or what concerns his ease or convenience or even personal safety. When a sudden danger threatens his body, a reflex muscular action will often push his body out of harm's way. This is more or less true of everybody, but with the developed subconscious such manifestations are more common.

A woman moving about upstairs in her big students' rooming house, felt herself unaccountably impelled to go into a certain room. She did so and found a waste paper basket in flames ready to spread to the walls. Thus she was saved the fruits of a student's careless act of leaving a lighted match in the basket.

Maeterlinck cites the case of an ordinary woman with a baby riding in a cart. The cart came into danger of upsetting and injuring the occupants. The woman, who was subconsciously untrained, to save her baby, tossed it aimlessly out beside the



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road. The cart upset but no one was hurt. When the baby was taken up, it was found to have been killed.

The inference which Maeterlinck seems to convey, is that, had the woman's subconscious mind been developed, she would have done instinctively what would have saved her baby from danger. And by the facts of human experience this inference seems to be well borne out.

Once a young woman was out from home rather late at night. As she neared the house on her return, an unaccountable dread of entering overcame her and she went home with a friend for the night. The next day it developed that her part of the house was burglarized on the night in question. She felt afterwards that her heeding the warning dread alone saved her from encountering the burglar, perhaps on a dark landing.

Warnings of this kind, those subconsciously developed, have a right to expect. The subconscious mind may, in fact, be especially impressed to give warning of any impending danger. And any intuitive urging of the subconscious mind, whether it seem reasonable or not, should be implicitly obeyed, because his subconscious is always its possessor's loyal and faithful friend.

Many successful business men blindly follow this



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principle, while they declare that they would rather trust their wives' judgment than their own. What these business men really do is to set up the woman's intuition over man's reason. And in this they act wisely, because a trained intuition is more reliable than the boasted reason. Its knowledge reaches away back into the Fountain of truth.

A trained subconscious mind will give its possessor a clearer insight into the people of his environment. It is a clarity of spiritual perception which simply baffles deception.

Paul speaks of the natural body and of the spiritual body. Each human being has a spiritual body which surrounds and permeates his physical body. Its size, color, and general quality depend on the spiritual fineness of the possessor's daily living. Thus he carries about with him the register of his daily moral and spiritual life.

Now, willingly or unwillingly, everybody is affected by the spiritual bodies of those in whose presence he finds himself. And he cannot help, more or less, feeling their moral and spiritual quality. According as they repel or attract, these spiritual bodies sap the physical and spiritual vitality, or they refresh to the point of healing. A highly spiritual nature will with special promptness detect the predominating qualities of strangers

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whose personal impression on him has not yet been overlaid with complexities. Perhaps this is why the highly spiritual person is endowed with such a peculiar personal charm.

As one grows in the spiritual life, his less fine tastes will be eliminated. He will no longer care so much for rich food or the other merely material enjoyments. And, in accordance with this, not only the face but the body also will become more refined in appearance. The truly spiritual man is not characterized, ordinarily, by the so-called aldermanic build of body which is supposed to come from much indulgence of the palate.

And yet, as never before, the spiritual man feels a keen zest in the things about him. To him are revealed beauties in nature and people, never conceived by the common mind. For him the air has a special balminess, the bird songs a peculiar delight, the murmuring of the trees a mystic message which sends his spirit off on the most pleasant excursions. How pronounced is the joy of life of the spiritual person, none but his kind can comprehend, any more than the man who has never studied music, can be made to appreciate the meaning of some great musical composition.

## IV

### THE KINGDOM OF GOD

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”—*I John iii, 24.*

**A**MONG the Jews the kingdom of God, the kingdom of Heaven, the kingdom of the Messiah, were names for practically the same idea. The ancient Hebrews had sprung from a desert country with impressive stretches of solitude and a wide expanse of unobstructed sunny or starry sky. Close intimacy with the solitude favored meditation on life's deeper meanings and the wide reach of starry sky awakened reverent wonder as to the original Source of the world. Thus, gradually, more than other nations the Hebrews came into a knowledge of God.

While theirs was still a patriarchal form of society, the Hebrews recognised themselves as set apart by God as especially His own people. If they faithfully kept their covenant with Him, in the fullness of time God would set up among them His visible kingdom among men.

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But with the centuries Hebrew society became complex; the spiritual conception of God's kingdom set up among men, proved too lofty for such a primitive people and so it was all but lost. It degenerated into the expectation of a period of national joy, pride, and glory, of narrow dreams of gross material pleasures.

In the centuries immediately before Jesus' birth the Messianic hope had sunk into a standing conspiracy of the nation against their actual temporal rulers and a vain hope that God would raise up some deliverer who would restore the kingdom of Israel in a merely political sense.

When Jesus declared to his disciples that he was the Messiah, immediately they had in mind the ruler of this long expected kingdom of God. As they conceived it, the chief office of the Messiah was to seize the temporal power, set up a political kingdom at Jerusalem and actually reign over the nation. As the ruler he would have official places to bestow on his favorites. It was for such places of honor in the political kingdom to be established in Jerusalem that the ambitious and forehanded sons of Zebedee besought Jesus; in other words, they were plain office seekers. The failure of this political hope was what, at Jesus' crucifixion, so disappointed the faith and crushed the spirit of his dis-

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ciples. Not till after his resurrection did they grasp the spiritual meaning of the kingdom of God.

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

“Neither shall they say, Lo, here! or lo, there! For behold the kingdom of God is within you” (Luke xvii, 20, 21).

Thus, the kingdom of God was to be a silent invisible kingdom, set up in the heart of each spiritual man and woman. And it was to spread till it included every human being on earth.

Professor Moulton refers to the Sermon on the Mount as the charter of the kingdom, because it embodies the constitution and the religious principles of the new religious society about to be founded. The rest of the gospel is occupied in embodying in actual facts the kingdom of God throughout the length of the founder's life here on earth. It was addressed to the multitude and to no special class.

These were the principles laid down: The poor of the society were to possess the kingdom of God; those who mourned were to be comforted; those who hungered and thirsted after righteousness were to be filled; the merciful were to obtain mercy and the

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pure in heart were to see God. The peacemakers were to be called the children of God. Those who were persecuted for the truth's sake were to be sustained by the kingdom of God. All were to let their light shine before men that the witnesses might see and glorify the Father in Heaven. They were to love their enemies, pray for them, do them good whenever occasion offered. Hate and spite are probably the most universal of deadly sins. They were to kill out everything of this kind. To attain the sense of God's nearness or of His oneness, which is the kingdom of God in the heart, each was to search out his own faults rather than those of other people.

No difference what the provocation, all hate or spite or even mild dislike was to be weeded sternly out of the heart. Whether the excuse were valid or not, the devastating effects of these vices are exactly the same. God will simply not enter the heart where they dwell; no, though the seeker live in the church and lift his voice continually in prayer, while he lugs his cherished grudge along with him, he can never know the kingdom of God. Besides, the provocation concerns the other person and not really the seeker for the kingdom of God.

No difference how badly another may treat us, we are not responsible for the sins of others, even



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when committed against ourselves. When this idea once takes a vital hold of the mind that it is our own wrongdoing alone which concerns us, oh, the sense of emancipation it brings! And, when we attend strictly to the condition of our own hearts and strive to weed out the last sprig of our own error, somehow the wrongdoing of another ceases to appear so intolerably heinous.

“We all feel very hard towards you,” wrote one sister to another, against whom she now confessed an unsuspected generation long grudge. She wrote in the virtuous tone of administering a stinging but richly deserved rebuke. She seemed to hold the unkind feeling as something fine on her own side.

Now suppose this spiritually unseeing woman had written, “Because we do not approve of you, we are all tearing our flesh and cutting it with knives.” This would have been less absurd, according as the tearing and cutting of one’s flesh is less suicidal than the blotting out of one’s spiritual life through souring, embittering, corroding hate. Grudge is spiritual suicide, because it leaves one without God’s help. It is the murder spirit not yet carried out to the point of action. Of course, the cutting and tearing of one’s flesh could do no good whatever and it could harm him only who practiced



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it. But just so short-sighted and foolish is grudge even where provoked.

On this subject Jesus instructed, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift" (Matthew v, 23, 24).

Now experience has proved it not always wise to hurry with an apology to one with whom he has had some difference. There can be no quarrel without two angry people. The other may not be spiritually fine enough to appreciate such generosity and his reception of the well-meant advance may embarrassingly neutralize all the good by placing all the guilt on the one seeking peace. Such cases are not very rare and they help neither party.

Yet a sure way is always open. One should carry such a problem immediately into the Silent Hour and, with heart honestly open to God's most rigid search, seek divine guidance. There the seeker for wisdom should remain till he has purged his own heart of all anger, till he can separate his adversary's deed from the doer and see exactly where he himself is to blame. Whatever the problem, the honest seeker will be taught what to do.

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Seeing his own wrong, he will be able and eager to make it right. If he be conscious of an urging to seek out the other person concerned and go over the matter at issue, then he should allow nothing to stand between him and his duty. By this method, immediately, like a burst of sunshine through a storm cloud, he may find the joy of God's kingdom within his heart.

In cases of this kind, somehow, the influence of the Silent Hour by some curious thought transference reaches out to the other person and prepares his mind for reconciliation, even before the interview. And, even where no subtle thought force operates consciously, by some significant sign the change of heart in the seeker will get out and reconciliation will follow. Thus it is to learn and love all humanity.

Further, Jesus enjoined his hearers to be perfect, even as their Father in Heaven is perfect. They were enjoined not to spend undue time and thought on the temporal and ephemeral pursuits of procuring comforts for the physical life. Before all else they were to seek the kingdom of God and all these things would be added to their possessions.

This reducing the temporal to the subordinate place, would leave the needed time and freedom for the development of the highest spiritual gifts.

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That they might be freed from all uneasiness he assured them of the Father's love and care for even the least of His creations. They were absolutely assured also that whatever they asked for or sought, would be granted.

The account states that the people were astonished at Jesus' doctrine, for with a convincing energy he taught as one having authority and a vital message and not with the lifeless formalism and ecclesiasticism of the scribes.

Now every human being is born with God in his heart. God is the life principle and without Him in the midst of the being no one could sustain life. Yet men are not born with a consciousness of God within them. This sense of union with God who is the Heavenly Father, commonly has to be sought before the universal heart hunger can be satisfied.

Said Jesus, "I came that they might have life and that they might have it more abundantly" (John x, 10). That is, through Jesus' teachings we come into oneness with God. If God is the source and maintenance of life, it follows that the more of God we have, the greater will be also our supply of refreshing life. The great problem of human life is this attainment of a sense of oneness with God, the Father; to enter into conscious relations with the God in one's heart, who is exactly

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the same God who has created and now rules the universe.

Said Professor Otto C. Glaser, of the University of Michigan, in a recent number of the *Popular Science Monthly*, 1915, "Does not the fitness of living things; the fact that they perform acts useful to themselves in an environment which is constantly shifting, and often very harsh, the fact that in general everything during development, during digestion, during any of the complicated chains of processes which we find, happens at the right time, in the right place, and to the proper extent; does not all this force us to believe that there is involved something more than chemistry and physics?—something, not consciousness necessarily, yet its analogue—a vital x?"

Spirit not only permeates matter and makes it live; matter furnishes the base, the medium for the action of spirit. Pervading the earth substance and surrounding it, there is a spiritual universe, the counterpart of the material universe with which we are all acquainted. Through the avenue of the subconscious mind of each individual this spiritual universe is in actual relation with life on this sphere. In this spiritual universe resides the energy which maintains the physical world, just as does the spirit within maintain the physical body of each individ-

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ual. This spiritual energy we cannot see, nor hear, nor touch, nor taste. We cannot possibly imagine what it is like. Yet we know that it exists, that it is as substantial as the earth, though more finely so, and that it is superlatively beneficent. Our spirits are nourished by a perpetual inflow of this Energy, which we may call God, the Father, the Universal Spirit,—whatever we will. The consciousness of this Spirit in our hearts is the supreme blessing which life can know. It means harmony with God's universe; it is the kingdom of God in the heart. Thus the kingdom of God is not a place; it is a condition.

The vigor of this Energy is ever changing, just as the bodily vigor changes from hour to hour by the absorption of material food. Through the draining demands made upon it by the daily life and work at times the supply of spiritual energy, like the energy of the body, ebbs low in one's being. To renew it, one should several times a day retire to the refreshing solitude of the Silent Hour.

This spiritual Energy we know as Love, Omniscience, Omnipotence, Omnipresence, all those qualities which we associate with God. God *has* not but *is* supreme Life, perfect Love, Infinite Power, omniscient Intelligence. Whether manifested or not, God is the grand total of all Good.

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These abstract qualities one cannot comprehend except as he sees them clothed in a body. And whenever we see these qualities projected in a visible, tangible body, that is, in some person, we see manifested just so much of God.

Jesus, the Christ, came to reveal to the world the essential oneness of each human being with God, the Father, and the consequent perfection of man's spirituality. Jesus also beheld the vision of the old prophet who described the expected kingdom of God in these words: "I will put my law into their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me" (Jeremiah xxxi, 33). This certainly applies with equal force to the new conception of the kingdom of God.

The kingdom of God within us are the latent faculties in the human soul by which man may enter into relations with the cosmic universe and its Ruler. When man has entered consciously into this relation so that the Universal Energy flows into his being and from his being into other beings, he has come into a consciousness of his oneness with God, the Father. This is the kingdom of God.



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Certain signs, according to Jesus' own statement, were to manifest themselves in those who believed his teachings, those who belonged to the kingdom of God. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, and they shall lay hands on the sick and they shall recover" (Luke xvi, 17, 18). And such power Jesus' disciples actually had.

In short, the prominent fact in the kingdom of God is the superiority of the spirit over every form of physical phenomena. We find this more in Jesus' later practice than in his early teaching, though it is nowhere absent. Later, to his disciples, he came to lay special emphasis on it. It is through this superiority of the kingdom of God that it heals sin, fear, sickness, poverty and all the other discordant ills of the mundane life.

According to the clearest statements Jesus urged his twelve apostles and afterward the seventy to exercise this spiritual power of the kingdom of God. And, as the New Testament plainly teaches, the apostles and the seventy literally obeyed this injunction. As later church history informs, for several centuries after the crucifixion the primitive



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church practiced all these powers, derived from a highly developed spiritual life.

Jesus had the most finely developed subconscious mind of any one who has ever lived on earth. He cultivated it by his constant and heartfelt communion with the Father. And so he had the bread of which his disciples knew not. By his perfection of spirit he was able to get instant and perfect results, while his followers had sometimes to work and wait. We are not informed when or where he trained his disciples. But of one thing we may be sure, their spiritual supremacy over physical matter was no gift out of hand; each had to develop it for himself. And by both teaching and example he certainly did urge on them the spiritual privilege of healing the sick and comforting the unfortunate.

And Jesus never made any distinction between functional and organic diseases but commanded his followers to heal *all* diseases. And the spirit knows no such distinction. Neither did he ever tell his disciples that they should heal now and that presently the power to do so was to be taken away. No, all the evidence indicates that Jesus expected the full power of the spirit to be exercised as long as man lives in the body here on earth. Later, the church lost its power to exercise the peculiar gifts of the spirit, because it had become rich and aristo-

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cratic, because it had lost the Source of its power, the Christian spontaneity. Law is no respecter of persons; if it will work for one, it will work for another.

Emphasis is to be placed on the fact that Jesus never claimed any exclusive power residing in himself and a favored few individuals. Rather, he definitely declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv, 12).

Many people have a kind of blind belief that higher spiritual power is a natural endowment, a free gift of grace, belonging to one. But this is not true. Capacity for spiritual unfoldment is universal. But the unfoldment of the inner powers is by no means free. And no one can reap the fruit of exercising the power without attaining the power. And for spiritual power one must pay the price of sincerity, patience, devotion, intelligence and faith. The process requires the closest application and time enough for the mental ripening of the lessons imparted. One must seek spiritual truth as patiently as the scientist in his laboratory seeks physical truth. A slight knowledge of spiritual law will impart some power to overcome difficulties, enough to constitute a convincing test of its truth. But perfect conquest requires perfect

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knowledge and no one can at a bound jump into success. Work is demanded and study and a testing and assimilation of the knowledge with the spiritual being.

Even if the process be long and trying, yet the result will abundantly repay all the trouble. There is nothing else which bestows such a joyful creative power in every field of thought and action, nothing else of such consummately satisfying worth as the consciousness of God in the heart. And when one has come to pray, not for the subordinate issues of the kingdom of God, but for the thing itself as of infinitely more value, then he has arrived at the great goal. Each can prove this for himself.

For centuries the spiritual exercise of this priceless gift was lost to the world and so completely that it has had to be rediscovered. Yet that was no fault of Jesus or of the Christian law but of the spiritual degeneration of those into whose keeping an earlier period had entrusted the gift. Happily, all truth has this vital quality, after it has apparently been crushed to death, of springing back into life.

God should have a clean white page on which to rewrite His eternal truth. In the face of present day evidence can any deep and serious thinker question that the respiritualized Christian church would

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have the stupendous power eventually to sweep evil of every kind out of human life, even here on earth?

Think of every human being in the world always intelligently impressing his subconscious to bring forth good conduct in his life and never, *never*, NEVER, weakness or evil! When Jesus enjoined his hearers to be perfect, as their Father in Heaven is perfect, he meant exactly that. The truth which he taught is the truth which makes men free. When the body is healed, the mind and spirit are inevitably by the process made well and free.

Some people are trying faithfully to weed out their faults, one at a time. This is a task never likely in this way to be accomplished. How much easier and better in the Silent Hour to spiritualize the whole being! Thus one may get rid of all his imperfections, even those whose existence the aspiring one has never so much as suspected.

Said Henry Drummond: "It is quite idle, by force of will, to seek to empty the angry passions out of our life. Who has not made a thousand resolutions, in this direction, only and with unutterable mortification to behold them dashed to pieces by the first temptation. The soul is to be made sweet not by taking the acidulous fluids out, but by putting something in—a great love, God's great love. This is to work a chemical change upon

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them, to renovate and regenerate them, to dissolve them in its own rich fragrant substance. If a man let this into his life, his cure is complete; if not, it is hopeless."

Now since these things are literally true, it is the duty of every human being to place himself in that attitude which experience proves to be the most favorable to the inflow into the heart of Universal Energy, or God's spirit. To do this, with his heart flooded with love and reverence to God and his fellow men, his conscious mind must impress his subconscious mind that his heart really is open to the inflowing tide of God's spirit with all its attendant benefits and that God is responding by pouring Himself in.

In the creation of each human being God has had some definite aim. Each human being must discover for himself what must have been the divine aim of his creation. This process is bound up with that of seeking a consciousness of God's kingdom. This decided, let each so organize his thought as to meet this aim and fulfill his mission here on earth.

What is truest to a man is what makes him the strongest. The exercise of seeking the kingdom of God is not merely subjective. It enlarges the capacity for absorbing spirituality with its power.

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Some intelligence, outside as well as inside, hears and responds. You who seek God, know once and forever, you are not so much seeking Him as He is seeking you. Whatever you desire for the greater development of your life, is the Eternal God pushing Himself out through you to gain a fuller manifestation of Himself. Learn how to let Him thus manifest Himself through you. Each must learn for himself how to wait on the Lord for the inner revelation of His truth.

## V

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"But thou, when thou prayest, enter into thy closet, and when thou hast closed thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—*Matthew vi, 6.*

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."—*Matthew xvii, 20.*

SOMEWHERE in his writings Emerson warns his readers to be careful about the quality of their wishes, because all wishes come true. While the simple wish and the fervent prayer belong to the same class of thought, prayer is specifically that wish sent up consciously to the Supreme Being, an impression deliberately made on the subconscious in recognition of the kingdom of God. One may harbor a heartfelt wish and still recognise the existence of no Supreme Being. In either case, intentional or otherwise, the subconscious mind is impressed and will bring forth fruit according to the quality and intensity of the idea impressed.



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On the subject of prayer Jesus gave much explicit instruction, including even a form for general purposes. It seems strange that after so many centuries of Christianity so many naturally spiritual people should have such misty ideas about prayer. Yet such is undoubtedly the case. Any one may try to pray, even though God seem to be millions of miles away. But the one who prays best, is he who is conscious of God's presence near or in his heart. And this any one can acquire.

Some people of otherwise altogether enlightened views speak of prayer with lofty condescension as a selfish employment, as if it could not be answered without wronging some one else. Now nobody with the kingdom of God in his heart, can so belittle himself as to confine his desires in life to "Me, my wife, my son John and his wife."

A year ago before a summer Chautauqua a certain well known judge of liberal religious views read a delightful paper on an early voyage which he had made to California. He was a man whose sane judgment in most matters gave his utterances weight.

He described a violent sea storm which threatened the destruction of his steamship. He spoke of the conduct of the various terrified passengers and remarked of some that "they prayed selfishly"

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that they might be saved. His tone was assertive, dogmatic, and bordered on the contemptuous for such unenlightened specimens of humanity.

Now, clearly, with all his worldly knowledge the good judge had never learned wisdom. In his cold and satisfied scientific skepticism,—however, not all scientists are skeptical in prayer,—he had never grasped the real nature of prayer, but kept his inner vision alive to what he believed to be the decided physical limitations to the results of prayer.

Under such a stress as a dangerous storm at sea was there anything unnatural or blameworthy in those imperiled praying—even for their own lives? It did not follow that these people prayed selfishly for themselves alone. Their lives being saved, would probably mean the saving of the other passengers. Besides, in such exigencies the best and loftiest qualities of human nature are likely to come out and make each anxious for all the rest.

There are certain individual duties which each must perform for himself. One of the most distinct of these duties is that each must pray for himself as well as for others. Others may pray for him and thus greatly help him. Yet he can never know any great spiritual growth till he has formed the habit of much praying for himself. Even if he would, he could not tax others to perform this

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duty for him, because too much of it is required for each.

Selfish, nevertheless, does some one say? Each must do his own eating to support the physical life and no one thinks of another as selfish for presuming to attend to this duty for himself. The supreme end of human life is the development of personal worth through the enlargement of his spiritual capacity. Just as the body grows or is kept strong by physical nourishment, the soul is kept growing and healthy through the spiritual nourishment, derived from its intimate communion with Spiritual Energy in the Silent Hour. Therefore, though a man pray all day long for the growth of his own soul, the exercise cannot justly be called selfish. He will come forth a finer spirit, more perfectly endowed and with a passion to serve his time and race. Something in the very acquisition of spiritual truth makes one long to share it with others. The very act of prayer thus develops a deeper interest in the welfare of others.

"I have prayed and prayed," said one, "and never got a thing I prayed for." Again, "I have prayed for something and got it and then found that it was the wrong thing entirely. So, truly I no longer *dare* pray for the things which I really wish."

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The woman who said this was a prominent church member and was looked upon among her friends and acquaintances as a light in religion. Yet it is clear that she had never learned how properly to exercise the office of the Silent Hour. Probably, she had again and again experienced the nullifying effects of misdirected prayer. Her case is not uncommon. And it is the greater pity, because these groping people belong frequently to those most capable of the finest spiritual development.

Like this good woman, many people are afraid to pray for the thing which they really want, as if some penalty were attached to it. So, instead, they will pray for some makeshift, whose coming or failure to come will make no great difference in their lives. Or they will pray for even something distasteful, because it can be made to do and they fancy that whatever is unpleasant is what they are more likely to receive.

Now the petitioner is going to be given exactly the thing for which he asks. The poor misguided one may just as easily have the thing which he really desires, like a fine useful position to whose duties his natural tastes and training well adapt him and in which, therefore, he can best serve the world.

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His fancied pressure for money may lead him to pray in the material spirit for some distasteful employment immediately remunerative. Thus the distasteful employment will come to him with the money sought, but also with a deficient sense of satisfaction. In time the desire for the better thing vanishes and he spends the rest of his life at the unpleasant work in the spirit of the hireling instead of that of the master. Thus terribly is he punished and all for his lack of faith in the Giver of all good things. One must pray according to the promptings of his best nature and the blessing cannot fail to come.

“What is the use of praying?” demands the skeptic. “Prayer cannot change God.”

Certainly not. Any thinking person must readily grant that prayer cannot change and never does change God. Humanity would be in a pitiful case, if it had nothing surer to depend on than an Eternal Father ready to be changed continually this way and that by the petitions of limited and untrained human beings.

“Oh, maybe the one who prays may be changed,” grants the skeptic further.

But where man knows his inner powers, therein lies all the difference between vain words and prayer with all the rich results claimed for it.

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Since God is perfect, no change could be desired except on the human side.

While man is led, he is never forced; while he is guided, he is never compelled. When he asks for help, he is helped and in ways which he can hardly grasp or believe in even while he experiences them. He is helped by human beings. But he is helped also by a ministry of benevolences in the unseen world. And answers to prayer are certainly prepared for beforehand.

When one sends out a cry for divine help, like an eddy of the ocean which never rests till it strikes the far off shore, that cry passes out and out into the sea of cosmic energy. One cannot know to what distant realm it penetrates nor what higher beings catch the note and hurry to his aid. One does know, however, that in the Silent Hour he is operating one of the most stupendous forces in the universe.

Each human heart is at the end of a long telegraph line whose far end is Infinite Energy and Infinite Supply, God as Supreme Help, and an Illimitable Store of everything possible for man's best life here on earth. Back along this telegraph line flows the stream of Universal Help and Supply. Since God *has* not but *is* joy, love, health, power, riches, knowledge, it follows that a man can-



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not have God fully in his heart without having all these things also, insofar as he has known how to appropriate them. These attributes of God are inseparable from Him.

Since God is love one cannot get much of His spirit in his heart and not feel a delightful glow of love both for the Heavenly Father and for his fellow men. Yet the love enjoined by Jesus is not to be confounded with the weak-kneed moral theory that one must never recognise faults in his fellow men, because God sees every human being as perfect.

On the other hand, it is one's duty to proceed against wrongdoing wherever it is found that it may be weeded out of society. One may love the weak human wrongdoer, even while he abhors his actions.

Nowhere in all literature is there finer or more powerful invective than Jesus pronounced against the Scribes and Pharisees. He called them unpretty names, just as he once referred to Herod as "that fox." It was manly and courageous and all the more refreshing, because it was launched boldly at those in the highest places.

In the same way, if we are to serve our individual communities, we must be keen enough to detect social and political wrongs and courageous enough



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to flay them out of existence. Yet better still is it to follow Jesus' example in spreading knowledge of the right so that wrong may ultimately cease to exist. So much of the wrong of the world is the outcome of ignorance through bad environment and lack of early training.

In order to gain the solitude essential to a high spiritual development sometimes for weeks Jesus sought that of the desert. Or when he slept surrounded by his disciples, according to the gospel narrative, he rose early before it was yet day and went out to a lonely place to draw spiritual refreshment from the Father. Again, in the garden of Gethsemane, though in company with his dearest friends, in his mortal agony he retired to a lonely spot to wrestle in prayer.

Yet, since one must meet life's exigencies wherever he may happen to be, one should so train himself that even in a crowded office or work room he may cloak himself in the privacy of his own being and lift his heart to God. When the spiritual forces, gained in the morning hour, have ebbed low, this is the means of spiritual renewal. Yet this is only to supplement the longer regular period, especially set apart as the Silent Hour. To gain a steady spiritual growth, to attain any great desire, to readjust one's confused spiritual forces, dis-

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sipated by some exigency, one must spend much time in the Silent Hour.

There is one great church the habit of whose members it is to go the first hour of the morning to a religious service. This is intended to serve as a preparation for the day and its work. It is a beautiful custom and it cannot be too highly commended. Even if some of the prayers may not be the most intelligently directed, still the devotion to the best life, engendered by the continual dedication of the day's first hour to God, cannot fail vastly to improve the worth of the individual.

The Silent Hour not only strengthens one's spiritual being and clarifies his insight where his conduct, his work and his relation to God and his fellow men are concerned. It makes one more patient under the gnat bites of petty irritations, less intolerant toward unattractive people. It increases and uplifts one's influence over others. In this hour, day by day, one may mould the events of his whole life and thus of his character. Faithfully practiced, it imparts a joy and zest to life, produced by no other power in the universe. Its possibilities for ennobling and beautifying daily life never can be plumbed, because they descend to a limitless depth and ascend to a measureless height of being.

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It takes away all fear, fear of people, fear of things, fear for people, fear for self, fear of events. One no longer fears even God, for we are told on the best authority that perfect love casteth out fear. This casting out of fear and the attainment in its place of peace and love and serenity come from the kingdom of God within. Thus one no longer fears for his social position; he is sufficient unto himself and more likely to be sought by the right people than to have to run after them and social position. Such a person may calmly stay at home and the good things of life will come to him.

After all is said and done, this voluntary impression of the subconscious mind in the Silent Hour is nothing in the world but just the plain old-fashioned prayer, offered up by one who has known how to attain a footing of intimate friendship with God. But today, by the enlightened understanding of the mental processes involved, prayer has become far more vital and so more potent.

The idea of man's potential oneness with God, the Father, has nothing irreverent or presuming in it. Nobody on earth has ever been divinely commissioned to stand between any man and God, the Father, in order arbitrarily to interpret God to him. It is the right also of the lowliest man to

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seek God for himself directly and come into such a relation with Him that he may say reverently, "I am one with the Father."

Jesus recognised this relation, not only for himself but for his followers. In their presence he prayed to *our* Father. Jesus recognised the sovereign right of every man to be his own priest.

True, he said, "I am the vine and ye are the branches" (John xv, 5). And with those who draw their spiritual inspiration from his life and teachings, so the case stands. Yet the vine and the branches must draw their life sustenance from the same root stalk. In the great ocean each drop is as much water as is the whole sea. Exactly as Jesus did, each human being must seek his spiritual unfoldment by his individual touch with the Universal Spirit.

In the Silent Hour two things are to be clearly realized: God as Illimitable Store or Supply which includes all that the human heart can desire and simply awaits demand, and that the gift has to be asked for. Somehow, before the gift can be released, can come forth out of the cosmic realm, the request must be made. To recognise these two truths and to affirm them feelingly, is the whole secret in a nutshell of the understanding practice of the Silent Hour.

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Before anything desired can manifest itself in the physical form on earth, it must be created in the realm of spirit. It must be created by thought and it is a real existence consisting of thought stuff. It is now ready to be manifested in the material form. Yet to attain the thing desired, the seeker must do his own part in this act of creation; that is, to bring what he wishes into tangible, usable form on earth. Without this help from the human side God might not bring about the fulfillment of one's dearest aims on this earth plane.

But, if we cooperate with God, sooner or later, at the right time, by the right agency, the thing which we most desire, will reach us in available material form. We can hasten the realization in the Silent Hour by holding before our mental vision the object desired. Thus in spirit we draw it to us and appropriate it as our very own. If we do this often, intensely and for a considerable time, we may very soon enjoy our gift. This is why, under the stress of deep emotion one's prayers sometimes appear to be almost miraculously answered. This is especially true, where deep feeling holds one in its grip and thus forces him to dwell much on the image of his wish. Under such circumstances prayer simply has to be answered.

So the understanding seeker carries with him into

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the Silent Hour, or forms there, a clearly defined picture of the work to be accomplished or the thing to be secured, which seems necessary to his higher life. And anything which will raise one in the respect of his fellow beings and thus make his life more valuable both to himself and to others, is a good thing for which to pray, no difference how material it may happen to be. If it is to be a material gift, the seeker not only sees it, but he sees himself enjoying its possession. If it is to be a new home, he sees himself living in it and other people looking at him in it. If the thing desired is some abstract quality, still he can picture it residing in some material form, just as he would have it. Commonly, this work of the spirit, accomplished in the Silent Hour, is assisted by the hands; yet often the finest work is finished by pure mind and spirit. In forming the image one must be very careful that it prefigure the *work complete* or the *difficulty overcome*.

Since the images held before the mind, both in the Silent Hour and at all other times, are so potent in creation, one must always be very careful never to harbor fear or worry, or any other painful emotion, because they will be impressed on the subconscious and brought forth in life. A deep fear draws its manifestation in physical form exactly as



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does a heartfelt prayer; the process is exactly the same, the only difference being the characters of the pictures held before the eyes which will be realized.

Thus the doting mother who fears that her child will fall and break his arm, actually by her fear helps to bring about that catastrophe. In the same way, the mother who frets over what a wayward son may be tempted to do, may, actually, by the subconscious impression which she is constantly making on him almost force him into the very acts feared.

Exactly the opposite course might lead him back to the safe path. This is the whole secret of using suggestion for the curing of bad habits. The patient, though, is commonly taken when he is asleep; then his conscious mind is dormant but his subconscious mind is all the more awake. And so the impression made on the subconscious mind of the subject gains in depth. The prayerful attitude, accompanied by faith, counteracts all personal danger.

With God there is no great or small. He is equally ready to send a loaf of bread or a ham of meat to a hungry family as ten thousand dollars to a praying church for some special uplift work. Or, if it were greatly needed, one might pray for



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a spool of thread. God is not above sending anything whatever, provided it is really needed.

Jesus urged his disciples not to waste time and thought unduly on the mere comforts of the flesh. Still, he prayed for bread and taught his followers to do the same. That people do not pray for the temporal things which tend to uplift life, like money for education, only proves that they do not really believe in such prayer. Otherwise, would they not be very sure to pray also for the temporal blessings actually needed? Nothing whatever which touches the worth of human life is beneath the dignity of prayer.

So, with regard to the matter of prayer, one need not limit himself to the church activities or to the successful spread of missionary endeavor, but include also his most personal interests. One may legitimately and confidently pray for health, prosperity, success in any venture, however transient, freedom from fear, worry, or trouble of any kind.

And with the sense of God's nearness it is marvelous how above all bad conditions one is lifted, in what serene heights he may live his daily life. Oh, the kingdom of God, found in the Silent Hour, gives that deep joy, that inner satisfaction before which the last bitter tang in one's cup of life dis-

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appears! Earth has simply nothing which can compare with it.

One speaks metaphorically of those who "rise above their troubles," who "live above their surroundings." The person who first uttered these words, must have been some good old saint accustomed to daily periods of the Silent Hour, for that is exactly what each does who lives constantly in the prayerful attitude of mind.

With the body perfectly at rest in the Silent Hour it is soon forgotten. Then, when the mind has become somewhat spiritualized by the act of prayer, his spirit will actually have a sense of rising above the earthly plane. Thus, though his body be in the midst of trouble and bad environment, his spirit will soar in its own realm above them. And, in so far as he can command this impression, he may, at length, also in body master the undesirable conditions. This sign may be taken as a sign of ultimate mastery. If on this superior plane there come that impression, experienced by some, of a meeting with departed spirits, it is to be checked at once. Nothing must be allowed to come between the seeker for real truth and God. Anything else is but a waste of time.

One thing is never permissible in the Silent Hour or the less spiritual impression of the subconscious

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mind. This thing is any effort of any kind to influence the will of another, unless it is to bring out some great moral good in the one influenced. One must never take any interested liberties with the individuality of another. Whatever is right, will work out in some right way. Otherwise, one had better let the matter go than to try to warp people and circumstances to meet his own selfish ends.

Since the Silent Hour is the most efficacious means of living the ideal life, no one should allow his days to drift along just any way. Every morning of his life everybody on earth should for an appreciable time seek spiritual uplift and strengthening in the Silent Hour. He should remain here fifteen, thirty, sixty minutes, according to the time at his disposal. After waiting quietly for three or four minutes for the thoughts to become spiritualized, one should then for fifteen or twenty minutes concentrate the mind on the special desire. The remaining period should be spent in consciously absorbing spiritual energy. Often one will feel like devoting the whole hour to this last exercise, for with experience it becomes an exercise full of sweetness.

In this hour each should come face to face with his Heavenly Father, search out his heart and make on his subconscious mind those impressions which

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will shape and bless the whole day. As the hour approaches, he will feel himself more and more drawn to the life-giving solitude. And, if by any chance he miss it, all the day he will feel it.

He who is loyal to the Silent Hour will always take due care to respect his neighbor's rights, he will pass his days in cheerfulness and so be a far more agreeable companion to his associates. And he is given strength to do more and better work than would otherwise be possible. In short, the Silent Hour greatly raises his worth as a human being.

If he supplement this early morning hour with momentary intervals throughout the day of opening his heart to the inflow of God's spirit, soon he will find all good things coming his way. Without understanding in the least why they do it, people will show him all sorts of kindnesses and his business interests will be furthered.

He will have abounding health, a prosperity which will lift him above all financial worry, and a host of delightful friends. And he will enjoy friendship with God which is the *summum bonum* of all life. In short, if this were done all over the earth by everybody, this good old world would very soon be transformed into a veritable heaven. This brings that peace which passes understanding.

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There is no limit to the possibilities of man's spiritual unfoldment nor to God's willingness to manifest Himself in man. The only limit is in man's capacity for taking in knowledge and spirituality, his ability to draw all good from God who, by His very essence, is the Sum of all Good.

## VI

### FAITH

“And the Lord said, If ye have faith as a grain of mustard seed, ye may say unto this sycamore tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you.”—*Luke xvii, 6.*

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”—*Mark xi, 23, 24.*

THESE words were in a sense figurative, for in his own work Jesus never commanded mountains to move nor sycamore trees to be plucked up and planted in the sea. Yet in uttering them he meant to give his language force rather than beauty. He speaks definitely, explicitly, with the authority of one who has tested and knows. The only condition named, is faith, or the quality of firmly believing.

In the short period of time at his use for all his definitely spiritual mission, Jesus simply had no time to indulge in merely figurative language and fine rhetorical phrases. He meant every statement he ever made. And his statements applied to all

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places and all times exactly as they applied to his time and place and hearers. This is true, because he dealt with just this kind of truth. And thousands and thousands of times has human experience proved his declarations to be literally true.

Note, the wording is not, Believe that ye *shall* receive, but Believe that ye *receive* them. The belief is to be wholly in the present tense. This point is significant and vital. Said Thomas Carlyle in line with this: "Oh, thou that pinest in the prison of the Actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already with thee, couldst thou only see."

Paul has stated his definition in the following words: "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews xi, 1).

To many minds Paul's meaning here must be more or less misty. Yet to one who has carefully studied and practiced the Silent Hour, it takes on a significant light and proves the great man's deep spiritual insight. God, the Father, is a limitless reservoir of unexpressed good. By faith the thing prayed for, already exists substantially somewhere. The faith itself is the evidence that the thing sought, which already exists in God, can be realized in the



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earthly form. When Jesus prayed, he used language indicating the knowledge that his prayer was already answered. This is the sign of that perfect faith which has deepened into positive conviction, absolute knowledge. Then the element of gratitude for the gift before it has been visibly realized, is another potent factor in its sure coming.

In all human activity more or less faith has constantly to be exercised. His engagements with others even of the weightiest nature one must firmly trust. All social and commercial life are founded on faith. And without faith in human nature all civilization would come to a standstill. The business world carries on all its operations on the foundation of one man's faith in others. A promise to pay a thousand dollars is practically the same thing in most cases as receiving the money itself. Vast and complicated financial transactions are carried to completion by men separated by long distances without the money ever once coming into view. This firm expectation that the essential medium will duly materialize, is as fine an example of faith as the belief that tomorrow's sun will rise.

It is only in the spiritual world where in a questioning, weighing age faith becomes shaky and through its lack people are afraid to trust the sug-

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gestions of their intuition. This lack of faith they have not only in themselves but also in God. Yet this lack of faith is not so surprising, when one recalls that religion, or the things of the spiritual realm, have to do with truths not so familiar to common experience.

The would-be saint of old, not comprehending why his faulty prayers were not answered, fell into the way of adding piously, "If the Lord will." Thus he saved his face in view of his lack of belief. If his generation had remembered how to pray, he would have known, as Jesus did, that with a sense of God's presence one is saved from the folly of praying for the wrong things and that the Lord heeds a righteous man's prayer. But a subtle skepticism with regard to prayer has crept into society at large and even the church and greatly lowered its spiritual life. Notwithstanding, something deep down in the elemental being believes in the efficacy of prayer.

In its story book the child reads of the good fairy who appears in some exigency and to the favored one offers the opportunity to make three wishes. These three wishes, the fairy assures, will certainly come true. The wishes are made and instantly they do come true. These answered wishes succeed or fail according to the wisdom or lack of it in

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those making the wishes and using the advantages.

The story is dismissed as a mere fairy tale. Yet, having come down to us from the childhood of humanity, such stories are not to be dismissed as pure superstition; they come rather from the intuition by Cosmic Intelligence to the race consciousness that somewhere there is a beneficent Power willing and able to help man by gratifying his legitimate needs.

As the universal supply God is health enough to make everybody on earth well and keep him so; His wealth is sufficient to feed, clothe, and house every man, woman, and child on earth and leave an ample surplus for all of life's finer needs; His joy and beauty are sufficient to make every heart sing and turn earth into Heaven; His love would satisfy the heart-craving of all. His color, plastic, musical and literary art are enough to infuse the dullest mind and spirit with the loftiest artistic inspiration. God is all that is necessary to the highest evolution of spiritual being.

God as health, wealth, joy, beauty, and art of every kind, may be taken into the being and fully appropriated. And by this beautiful process not another soul can possibly be defrauded of one whit of his own rights and privileges, but is rather made richer. And so it would be, if everybody possessed

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everything which God has created for his special disposal.

The problem is how, along with the sense of God's nearness, to secure all the blessings which go with it. One law is fixed; each person must ask and secure his own supply. He cannot get these gifts by proxy nor can he secure them for others, not even for his wife and children. Yet, in the nature of things, a man's family may profit indirectly, when he secures such blessings as health and prosperity.

Truly, man has to learn how to pray in the Silent Hour. There are some smaller keys which help to unlock the Universal Storehouse. But the great key by which all this illimitable wealth of good is unlocked for the use of life here on earth, is faith as it is developed and practiced in the Silent Hour. In short, for the work to be accomplished in the Silent Hour, for the answer to prayer, faith is absolutely essential. To him who has no faith no promise has been made. Faith is the instrument of accomplishment by which the subconscious, having been properly impressed, brings the gifts into manifestation. In his teaching and in the working of his so-called miracles Jesus constantly laid the greatest stress on faith.

In his relations with his disciples we find Jesus always thrusting faith forward as an indispensable

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element in the attainment of the higher life. Again and again, do occasions appear, where he rebuked his followers for their weak faith, as where Peter failed in his attempt to walk on the water. The attempt to walk on the water was all right but Peter was rebuked for his failure in faith. Again, when his disciples could not find the cure of the epileptic son, comes the familiar censure. To Jesus it was a standing disappointment that his disciples were so weak in the essential faith.

Now would Jesus have done anything so absurd as to rebuke his disciples for any such reason, had they not been in some way blameworthy, had not the unfoldment of this most creative principle in their characters been under their own direct control? The fact is not stated in so many words, yet in these vital matters Jesus must have in private carefully instructed his followers. Otherwise, he could not have justly rebuked them for such a reason. Further, without such definite instruction as he alone could give and their own practice of the lessons under his own eye, they could never have healed the sick and blind and quickened the spiritual life. And that they did these things the New Testament definitely assures.

And yet from ordinary present day religious teachers does one commonly receive any intimation

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that this matter of faith is anything of great importance? Or is anyone taught that the degree of his faith is a matter over which he himself can have any control? If one has the faith, lucky thing for him; if he has it not, there it ends. It is safe to infer that the reason why so many modern religious teachers fail to teach the vitality of faith in the religious life, is because through weakness in their own spirituality they do not themselves understand it.

Now those who do not know it, should be carefully taught that a deep abiding faith is an absolute essential to all spiritual growth and that its unfoldment is directly under its possessor's control. Those who go regularly, Sunday after Sunday, to church, should not be left to learn this great truth by inspiration or to be taught it by spiritual people outside the regular church fold.

Whether one possess much or little faith, then, is bound to make all the difference in the world in his spiritual attainment in this life and his destiny in the life to come. It is by faith that one must come into a conscious oneness with God, the Father; it is by faith that one must accomplish anything worth while in the spiritual realm.

Faith ranges in degree all the way from the simple hope of attaining a desire to that perfected



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faith which looks to the fulfillment of the desire with absolute knowledge. This last is the degree of faith by which mountains may be removed.

The creative element of faith is its power to keep one's conscious mind dwelling on the vision of a desired good which he carries with him into the Silent Hour. In other words, without faith one could not persistently and intensely continue to impress his subconscious mind by his thinking mind; the effort would be too wearisome. But by dwelling on the vision of his expected good, one's belief grows stronger and stronger that he can draw his desired good in substantial form into his life. With each effort faith deepens till, eventually, it reaches the creative degree. And thus is secured the actual manifestation in the usable form. Yet for some tangible results in the beginner the faith need be no stronger than to enable him to make a tentative effort. Anyone may have faith enough to make a fruitful start.

A perfect faith carries about with it a vision of the work already completed. If prosperity is the thing sought, with time there will come an inner sense of opulence which no amount of money can give; persisted in, this is the sure forerunner of visible, usable opulence in one's real life. And this opulence is so founded that it never can be ex-



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hausted, because it rests on the sure and firm law of opulence.

So firm does the conviction grow that all will come fully to pass as desired, that this realization keeps cropping up into the conscious life involuntarily from the subconscious mind and thus becomes a regular part of the plans for the daily life. This is, again, the active, creative faith able to pluck up trees and set them to growing in the sea. Only, such faith is never to be wasted in any vain show of power.

Jesus never expended his own marvelous spiritual energy as a mere wonder worker, but in ways to meet urgent human needs. Almost all his so-called miracles served some useful, practical end, removed some human misery. He was not above relieving an embarrassing situation at a friend's wedding feast. And, though he healed thousands, he never did his work ostentatiously. His own prayers concerned the near or present need, and then his force was never scattered in multiplicity of detail.

In his healing Jesus constantly laid marked stress on the element of faith. On his own side he always had faith. But some one else also had to exercise faith, either the one healed, or some one near him in life relations. The subject is not treated exhaustively in this place but only a few instances

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cited. When he healed the centurion's servant, he thus expressed himself: "Go thy way, and as thou hast believed, so be it done unto thee" (Matt. viii, 13). Here faith was exercised by the master for his servant.

Again, when the palsied man was brought to Jesus to be healed, the gospel narrative says: "And Jesus seeing their faith, said unto the sick of palsy: Son, be of good cheer; thy sins be forgiven thee" (Matt. ix, 3). Here the faith was exercised, probably, by the palsied man who was conscious, but certainly by his friends who had carried him to Jesus.

When he cured the daughter of the persistent Canaanitish woman, he said: "O, woman, great is thy faith; be it unto thee as thou wilt" (Matt. xiii, 28). Here the faith of the mother was exercised for her sick child.

When Jairus came with the request that his daughter be raised from the dead, Jesus answered, "Be not afraid, only believe" (Mark v, 36). Here faith was exercised by the father for his child.

When Jesus healed the two blind men, he called upon their own faith: "According to your faith be it unto you" (Matt. ix, 27).

In his healing Jesus did not always mention faith. Or, if he did, the fact was not always recorded.

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But from all his emphatic references to its potency, we may be very sure indeed that, whether it was named or not, faith was always a prominent element in his healing.

Again, after Jesus had not removed a mountain but stilled the high wind and waves of a tempestuous lake storm, he rebuked his disciples in these words: "Why are ye so fearful? How is it ye have no faith?" (Mark iv, 40). This stern language would seem to indicate that the disciples should have been not only superior to fear but that, had they had sufficient faith, they also might have stilled the storm. But, it seems, they never could quite comprehend him, for thus over and over again, he had to keep urging faith on them.

' When Jesus sent his disciples forth to teach and preach and always and everywhere to heal, he urged them: "Provide neither gold nor silver, nor brass in your purses;

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat" (Matt. x, 9, 10). Thus for the supply of their daily necessities he placed them definitely on their faith.

The present lack of knowledge as to the vitality of prayer is due somewhat to the scientific, material mind which will accept nothing without instant

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proof. But it is due far more to the fact that, Christians having lost much of their fine primitive spirituality, they have become less and less able and inclined to pray. Thus in many cases the Silent Hour has shortened to the vanishing point. Even the good old-fashioned family worship has now gone out of practice. So an answered prayer has come to be looked upon as something of a marvel, due to only vaguely understood processes.

This, however, is no fault of prayer itself, but of those who have never known how or have forgotten how to exercise its privileges. This laxity has now become so general that a change must come, before the world can become spiritual. In order to enjoy an ever deepening faith in the Silent Hour the conscious mind of the seeker must impress his subconscious mind that his creative faith is constantly deepening and strengthening. He should not ask for it or beg for it but keep telling himself feelingly that with the constant inflow of God as Spiritual Energy into his heart, the faith by which he may use it is also developing potency. Let him believe this firmly and afterward let his mind dwell on it.

If he persists in this, presently he will be so suffused with uplifting faith that all fear of any kind, all worry about his and others' affairs, all uneasiness of any kind, will have departed. Then, as

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never before, he will know that "God and one make a majority" and that that majority can move the whole universe to answer prayer and do it without ever once breaking any natural or spiritual law, without once interfering with the least right of another person.

And in its vitality the faith so created, will serve its possessor far better than the fitful, involuntary faith which comes and goes like a will o' the wisp and by leaving one's spiritual forces confused, defeats the end of faith. Thus created faith is dependable and subject to instant call. And it will stay with its possessor just as long as he is true to the Silent Hour.

Yet, after this potent degree of faith has been developed, one cannot be too vigilant to retain it. In spite of his efforts to ward off the undesirable in thought, every human being is more or less under the domination of other people's thinking, of whatever quality. In an atmosphere of contracted, skeptical people the subconscious mind will take the impression of fear and doubt and so the carefully evolved faith may evaporate in an hour. The narrow, skeptical thinking of others trickles insidiously into the subconscious and neutralizes faith.

Jesus himself suffered in this way, for the gospel narrative says in one place: "And he did not many

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mighty works there because of their unbelief" (Matt. xiii, 58). This disbelief was directed at Jesus himself.

To the present day investigator into spiritual processes this statement bears a most significant meaning as to the credibility of the account and the method by which Jesus worked. As noticed on a preceding page, this statement constitutes practical proof that Jesus, the Christ, really did live and that he actually did work his so-called miracles and that his method was the impression of the subconscious mind by the thinking mind.

In a skeptical, unsympathetic atmosphere no one can live his best life or do his finest work. This is true of any kind of work, but is doubly true of spiritual work. Confined within the area of carping, pessimistic natures, it is as if the channel of the soul shrinks up so that spiritual energy can no longer pass through it.

But let one leave this atmosphere for one of congenial people who think with him and mark the change in the spiritual man. The faith which his associates rest in him, opens up his soul to the inflow of spiritual energy. And by the rapid inflow of the live-giving currents his whole being is warmed and revived into activity and he gives it out again in some form of creative activity.



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Repeatedly, to some one whom he had just healed Jesus urgently requested, "See that ye say nothing to any man" (Mark i, 44). In the same way as in the preceding this remark also is illuminating to the modern student into life's deeper meanings. This urging might be set down to Jesus' native modesty. Yet everything indicates that, especially, with regard to his life mission, Jesus was in a high degree self-conscious. It might have sprung also from his desire not to incur personal danger or interruption to his work. The narrative records that through the disobedience of one whom he had cured, Jesus had to flee the crowd and for some time remain hiding in the wilderness.

But probably neither of these reasons was Jesus' prime motive in urging that his cures remain secret. He was acting in accordance with the spiritual law cited above. It was the same which he had in mind when he enjoined, "Cast not your pearls before swine."

Human nature is the same everywhere and at all periods of history. Suppose the healed patient had gone home and talked openly and lightly about his marvelous cure to his wondering friends and neighbors? Some skeptical, pessimistic nature among them would have been sure to scoff, "Aw, come now. No one has ever been cured that way. It doesn't



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stand to reason or experience. Either you were not sick in the first place or you are still sick and do not know it." In spite of all the evidence of his mind and senses, such an argument, uttered in an overbearing tone, would almost surely dissipate the faith of the one cured and his illness would return. Then the skeptic would be more convinced than ever that his opinion had been correct. Thus it requires faith, not only to be healed, but to remain well.

An odd, shrewd woman who lived and brooded alone, used as a working maxim of her life: "If you are planning to do anything, never tell it. If you do, your plan will never come to anything."

Has not nearly every one some time in life gone full of fervor to some friend with a brilliant idea which we hoped to carry out! And as he has unfolded it to his friend, has he not felt the brilliancy fade out unaccountably till the idea, now grown pallid, had nothing left to commend it and so was given up on the spot!

The world is full of such well meaning but depressing people and this woman had met some of them. They doubt the feasibility of all plans, laid before them. They never accomplish anything themselves and they dash other people's schemes into the destruction of discouragement and keep the schemers on the dead level of the commonplace.

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These are the same before whom we dare not cast our pearls. Though the shrewd woman did not know the law, she had observed the connection between telling one's plans to certain people and their failure.

The reason why faith appears so to melt away in a questioning, skeptical atmosphere, is because faith is a creation of the subconscious mind and the subconscious mind is so suggestible. The remedy is counter suggestion. When one feels his faith in his plans oozing away, let him seek the Silent Hour and practice its rebuilding. Thus he will come out victorious.

But spiritual forces are needed for better purposes than the constant waging struggle with a skeptical environment. Following Jesus' example, one would more wisely shun the bad conditions and so preserve his faith for real work and not allow it to be dissipated in vain struggle.

Unquestioningly, faith is the most potent single element in the unfoldment and practice of the kingdom of God in the heart. Therefore, by every religious teacher it should be loyally urged. And each human being should be taught how to unfold, use and retain it. And as one thus grows spiritually, God will be found to be literally and indeed "An ever present help in time of trouble" and an ever more satisfying Presence in time of joy.

## VII

### OTHER DEMANDS OF THE SILENT HOUR

**T**HOUGH faith is the prime element in effective prayer, there are also minor elements which tend to assist or by their absence neutralize the result of prayer.

In the Silent Hour one must keep in mind that real work is to be done and is being done,—some wrong to be corrected, some defect in character to be removed, some strength, or beauty, or goodness to be unfolded in the character that the worth of the individuality may be increased. To bring about the desired results one must realize that he is dealing with genuine forces, just the same as if he could perceive them with his senses. And, whether he feel it or not, real spiritual processes are taking place. When one seeks the highest unfoldment of his being through God, he is engaged in the noblest work ever given man to do. This is because he is helping God to manifest Himself among men and that is exactly what God also desires.

These subordinate demands of the Silent Hour may be defined as

1. *Clarity of Vision as to the Object Sought in*

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*the Silent Hour.* A man's every thought relates him to some external object and draws that object toward him. On that plane where men's thoughts are fleeting and superficial, the result is too feeble to be noticed in external life. But when much intense thought is devoted to one subject, the observing cannot but note the result.

Thought is a real essence generated by the brain. Like the fertilized flower seed, it goes forth into space to fulfill its mission in new forms of life and truth.

Before anything can come into visible expression, it must be clearly defined in somebody's mind. The poem, the oratorio, the color or literary masterpiece, the engineer's great bridge, one's complete home,—all these in their earliest stages are merely the emanations of some human brain just like the day dream or air castle. In just this way God created the earth with its rivers and mountains, its grass and trees. These, therefore, are the emanations of the divine thought. And what the earth is still to become does not yet appear. The human race is still a new growth on the earth and the blossom time of its life still lies in the future. But the better future will not come automatically, it must be worked for. And it is our duty and privilege to help it grow.

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Great events also, like the European war, exist in the cosmic world, created by man's secret thought, before they are manifested on the earth plane. This is why they can so often be so marvelously foretold. These images of whatever character in the spiritual sphere, continue to be modified by subsequent thinking, till they are congealed on the earth plane in deeds and things. And so the sage's prophecies are often not literally fulfilled.

Now in the spirit realm thought gives substance to these visions and creates them into real existences. The day dreams and air castles are, therefore, not the mere vaporings commonly supposed. They are real existences which have not yet arrived at material manifestation on the earth plane. Their creators do not ordinarily have an inkling of it, but they are entirely capable of material manifestation in the earth life. They are not carried far enough; that is the only difference.

In exactly this way the vision of the thing sought in the Silent Hour must clearly exist in the mind of the seeker. The vision is of a real existence in the spiritual world. The longer, the more constantly, the more clearly, the more feelingly, the vision is seen, the sooner will it be manifested in the material form on the earth plane. Day by day, night by night, the poet, the painter, the composer, the

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novelist, cherishes his vision, till it has become a reality on the earth plane. Visible, tangible goods are manifested in exactly the same way. With Jesus the realization came instantly. Pen, brush, and iron do their work, yet under the moulding force of thought spirit remains the creator.

In the Silent Hour the seeker should draw this vision toward himself until he becomes merged in it. Thus he appropriates it. If the thing desired be an abstract quality which cannot in itself be visualized, he sees other people regarding him in possession of the thing sought and also sees himself enjoying it.

To hasten the process, especially, just before falling asleep, the seeker might see himself as drawing the desired good toward himself and appropriating it. Thus in spirit he really does draw it toward himself and appropriate it. But, especially, just after he awakens in the morning, he should for a few minutes look at his vision clearly and see himself in the midst of the desired manifestation. This hour is effective, because in the early morning the mind is a clean white sheet ready for the impressions of the day.

2. *Intensity of Desire.* One must seek any desired good intensely, feelingly. Yet he should not demand it; one's subconscious is to be treated with



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respect. Besides, the subconscious mind will not heed empty demands. It is to be *impressed*, not ordered about, and for this purpose gentle but feeling intensity will do more than a command.

At any time it must be kept in mind that any deeply felt idea or desire will enter the subconscious, whether it is the quality desired or not. This is how environment, external conditions in general, exert their deep influence. If these are unfavorable, their impresions must be resisted and counteracted. Otherwise, by entering into the subconscious they will come forth into character. From the character, again, they will reappear in the external surroundings. Therefore, as hinted before, especially in the Silent Hour, no idea should be allowed to enter the mind, except what one wishes brought forth in the daily life.

If one is to make no demands in the Silent Hour, equally, should he not beg or implore. Such an attitude betrays a lack of faith, as if the seeker could not quite convince himself that God wishes him to have the thing desired. Even in prayer a groveling mien is unworthy. Even in God's presence one should bear himself as a self-respecting lady or gentleman. He should ask and then trust the rest to God.

One thing needs to be kept always in the mind:

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There is absolutely nothing to keep God out of the heart except the barriers which the seeker himself erects. There is also absolutely nothing to keep any good thing out of the seeker's life except the barriers which he himself erects in the path of its coming. God never withholds His gifts but wishes His children to have everything which is good for them. And in this matter He allows them to be the judges. He glories in man's success and highest welfare.

That both the intensity of the effort may remain undiminished and the vision not confused, one should pray for but one thing at a time, or possibly two things very closely connected. Every one has heard public prayers in which the widest range of territory and variety of subjects were covered. A prayer spread all over a county, a state, a nation, including all the outlying colonies, is stretched to a tenuity altogether neutralizing—unless some rare exigency makes just such a prayer desirable.

Ordinarily, such a prayer, uttered in public, is just so much wasted effort, a meaningless sound, a cold formality sent out into the air. Nobody, commonly not even the one offering up such a prayer, expects it to be answered. To this class belong the somewhat listless prayers for the life of a dying President or for peace when all know that many

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nations are hot for fighting. No change being feelingly expected, no change takes place. The President dies and the war goes on in unabated bloody fury. And the skeptic scoffingly asks what is the use of prayer. So the prayer has probably done more harm than good.

3. *The Effort of Prayer Must be Persistent.* The impression made on the subconscious mind must often be made again and again. The expression returned by the subconscious mind may in some cases follow at once. Or for some reason it may be delayed for weeks or months. To the seeker the course is often obscure, but for the delay there is always a good cause. Depending on the nature of the work to be achieved, changes may have to be wrought which will necessitate time. One always has a clear vision of the good desired, before he is mentally and spiritually developed enough to make the wisest use of the gift. If the thing desired be a position for which the seeker is already well prepared, events may require time by which the present incumbent of the place which is to come to the seeker, may find something which is better adapted to him. No useful person is thrown ruthlessly out of a position in order in answer to prayer it may pass to another. Rather than that, some new position would be created.

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Or perhaps one seeks to accomplish some high purpose in life. Now, though success be sought ever so faithfully in the Silent Hour, success along any line must follow the line of its own unfoldment; there is absolutely no way to obviate this. In the Silent Hour the vision is clarified and the way opened up and thereby the process is vastly shortened.

Then the character of the seeker must undergo change. From being, perhaps, a quite ordinary person outside his fine ideal, he must be uplifted and refined and strengthened into the kind of person who can master just the kind of success sought and knows well how to use the success wisely. Thus the conscious mind must be cultivated enough to make the best use of what it gains in and by the Silent Hour.

Suppose one's ideal be to write a first rate novel. The possessor of this ideal will take the matter into the Silent Hour and pray for the insight, the message, the literary art to write a novel which shall in the highest sense delight its readers and which shall help mould the literature of his land. In answer to his prayer he may get such a flow of inspiration that he can hardly jot down his material fast enough to secure it. Plot will unfold and characters evolve before his very eyes.

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But with this inspiration does not come the language, rhetoric, technique of novel writing by which the wisest use can be made of the material. He may not have in the least good judgment as to what to put in and what to leave out. If not, he has no choice but to get exactly this kind of knowledge. Novels are still classed as light literature. Yet there is no class of books which demands a larger portion of knowledge on the part of its writers than the first rate novel.

In this preparatory work also the Silent Hour will shorten the process by making the mind more alert in taking bare facts and applying them. While all this complex process is going on, the seeker may not understand why the answer to his prayer is so long delayed, why his work is not classed with the best seller of the year.

In such cases the less persistent are only too likely to give up. More and more, they readjust their minds to the idea of failure in prayer till faith fails entirely and they have joined the ranks of the failures. Thus, out of the garden of the subconscious, which, perhaps, they have planted well, they weed up all the good but still unripened growth and sow the place with the tares of unbelief and discouragement.

An aging but refined woman of straitened cir-

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cumstances faced a dilemma. She must either secure a suitable position with a salary or use her small remaining hoard to pay her way into an institution which would give her a home for the rest of her life. Earnestly and fervently she sought the guidance of the Silent Hour. Yet time passed and she realized no visible result of her prayer. Every desirable position within the range of her acquaintance remained filled and no new ones were in prospect. Meanwhile, her little bank account continued steadily to diminish.

At length, she gave up hope and regretfully spent her last money to pay for her permanent home in the institution. Only a short time passed, when she had the offer of three different positions, each such as she had sought in her prayers and one of them a much-coveted position which in a perfectly natural way now fell vacant. Thus she paid the penalty for her lack of faith and persistence in prayer.

Where the result is long delayed, as in the case above, persistence is likely to be rewarded by a copious outpouring of the desired good. This woman prayed for but one position, a considerable time passed and she was offered three instead of one. All the while the unseen forces were working to bring about her wish and, evidently, along dif-



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ferent lines. In such cases it is as if during the time required the spiritual forces keep on gaining momentum. Thus it is, that, as in the case above, even after the effort has been abandoned, the result desired may still be abundantly realized.

4. *The Gift of the Silent Hour Must be Instantly Appropriated.* Whenever by either a voluntary or a conscious effort any special gift comes forth from the previously impressed subconscious mind, it must be instantly appropriated by applying it to its destined use. If for some special purpose money has been desired, when it comes, it must be applied to that purpose. Otherwise, the Source of money will be sealed. If special wisdom has been sought, or guidance in some course of action, when the wisdom or guidance comes, its appearance must be duly heeded and respected. He who prays for artistic inspiration, must keep his pen, brush, or chisel in his hand and use the inspiration fresh from its fountain,—though it be midnight and zero weather.

Perhaps the writer shivers and says, as he turns over in his warm bed, "Oh, I can recall that exactly in the morning," and falls asleep. But with dawn, strain his brain as he may to recall it, the message has escaped him forever or it can be reproduced only in an imperfect form. And this carelessness

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is followed by a dimming of his insight, by a staunching of the stream of ideas.

If, however, the impulse be obeyed to get up and write the inspired message, more ideas will come. If he coax it along, there is simply no telling how copiously the spring of new ideas may flow nor how long continued the process. He may find himself at the beginning of a book which is destined to win a great success and uplift thousands of lives. It is in this way that often the finest spiritual creations are born. Yet, if the first promptings or later ones are neglected, even after the work has won great headway, the outpouring will slacken or cease altogether. This is the use of the new knowledge which sustains the creative energy.

In the same way, if the gift sought is a copious inflow of God's spirit, it must be not only appropriated, but imparted to others that it may help them. In things spiritual there can be no inclination to hold selfishly to all that is received and for one's own individual use. By the very nature of the gift, whatever one has received from spiritual energy he longs to share with others. And, if we wish this flow of spiritual endowment to continue, we must freely share it with whomsoever may need it.

5. *Each Should Cultivate the Cheerful Side of*

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*Life.* The one seeking the kingdom of God or already nourishing it in his heart, should cultivate the cheery side of life. Thus things will more easily come his way. After all, cheeriness is the outgrowth of a regnant faith that all is good; it is the natural expression of the spiritual life. Though he be cheerful by nature, yet each should cultivate it. By smoothing the life within its whole environment, it is of the greatest service to other people.

Normal young people look upon life with the rosy hue of a fresh, lively, and hopeful imagination. Following the old idea, many a mature person looks upon this youthful optimism indulgently and prophesies that in the face of life's stern realities the misguided one will soon learn better. He wishes that he could see life in that way. Yet he has his consolation and felicitates himself that his experiences have freed him from such delusions and enabled him to see life as it really is, a drab sorry thing in a weary world.

In reality, it is the young person's vision which is correct, because it has never been spoiled by bitterness, and it is the older person's whose is obscured and oblique, twisted out of shape by his misconceptions of life's experiences. If he really knew how to live, he also would still enjoy his rosy hues of fancy. There is nothing in all life more

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lovely or beautiful than an old person whose finer spiritual growth has kept him in touch with the best of his time and makes him a welcome companion to all ages. But, when it is accompanied by mental and spiritual contraction, old age is indeed pitiful. Happily, from all this lack of personal attraction the kingdom of God has power to save.

Now all the good things, all the best things ever imagined by the human mind are true. And they are ours and ours forever. Every lovely thing which has ever come into our lives, will some time return to us, because to us it is a perpetual possession of which we never can be robbed. To him whose eyes are not holden, the good old earth really has all the beauty and loveliness which the most imaginative young people see in it.

While many old people look at it through windows dusty from wrong thinking and delusive experiences, it is their privilege also to clean their windows and see everything undistorted. No, every lovely thing which the human mind has ever conceived, is absolutely true. And so it is everybody's duty to be happy and allow God's gifts of every kind to flow to him all the more freely. This is the only way in which any one can properly thank God.

Can the imagination picture Jesus as complain-

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ing of hard times and bewailing his hard luck? No, but one can easily think of him as smiling, as enjoying innocent fun, as loving animals as well as children. And to those sitting with him at those feasts and listening to his wonderful talks, to them he must have had a marvelous personal charm.

6. *Commit All to God.* In praying for the fulfillment of some great desire, one is very likely to map out in his mind exactly how his desire is to be brought about, at what time and by what agencies his prayer is to be answered. Now it is most important that he should guard carefully against this. His unseen helper or helpers may have some other way entirely which this running ahead of the petitioner to have things go his way, may neutralize. He will thus do even worse than fail to cooperate with his helpers. Then, when things do not come about as he has anticipated, his faith receives a rude, probably, an annihilating shock. All one can do is to let God do His work in His own way. And this is sure to be the best way.

7. *Converting a FUTURE Good into a PRESENT Good.* Sooner or later, the person who in the Silent Hour seeks a great blessing, arrives at a point where he and his desire seem to stick fast. He remains absolutely sure that the desired good is coming—some day. Yet, shining

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in all the wealth of its dazzling attraction, it remains beckoning in the bafflingly indefinite future.

So it remains till in his dark moments the seeker momentarily wonders whether, after all, he is to realize the gift on this mortal plane of life. And here in this indefinite future it may remain throughout the rest of the seeker's life, unless he learn how to cooperate with God in an effort to convert that future into a NOW. "It is there; it is yours," says the instructor. "All you have to do is to take it."

"Yet how take it?" replies the baffled seeker at this point.

What he has already attained, makes the process seem to him somewhat like pushing toward him a chest of gold whose rich smooth surface yet offers nowhere a break by which it may be grasped and opened and its contents joyfully used for the dignifying of his life. And yet he may be perishing for what the gold would buy.

The seeker may have already passed through a long, wearisome preliminary preparatory period in his quest. During this period deep down in his being a little voice has never ceased to whisper: "Some time; but not yet, not yet."

At length, the voice changes and instead of the old reiteration the eager seeker now hears, "Now, now, NOW!" The one who experiences this, may



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know of a surety that the realization of his blessing is at hand. Then, as never before, let him cherish, cultivate, deepen the impression of his vision. Let him hold it before his spiritual eyes long and often, the longer and oftener, the sooner will his desire be manifested in the material form. When he has reached that degree of faith where he has an inner subconscious sense of the desired gift being always with him, where, involuntarily, it forms a part of all his life plans, then his realization may appear at any hour.

Spirit does not deal directly with matter, but with spirit embodied in matter. God sends no angels or fairies down from Heaven with His gifts. He has no way of working physical results except through physical human *media*. The good and the bad must receive their gifts in the same way. Yet only the enlightened good know how to attain.

Therefore, some day through some other person the seeker's blessing will come to him. And the process will come to him as naturally as the sun rising in the morning, so that he may question such an easy culmination as the real one of all his pains and waiting. And yet all the ages have been preparing for exactly this blessing for his life.

A long repeated, faithful prayer in the Silent Hour simply has to be answered. And sometimes

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it is done in a way startling to the one making the prayer; so decidedly is the almost impossible still brought to pass. Sometimes it is done by utter strangers, again, the dead almost rise out of their graves to act in the answer to prayer. However and by whatever agents, prayer has to be heard and answered; so has God ordained things.

## VIII

### ABOUNDING HEALTH

**A**LTHOUGH, throughout human history sickness has always and everywhere existed, almost nobody has ever pretended that disease is a blessing. By many it has been looked upon as an inscrutable manifestation of Providence. Yet God has never wished anybody to be sick; rather, in the eyes of Divine Perfection a sick person is a blighted flower. Jesus expended as much spiritual energy in healing diseases as in teaching the truth. In short, like every other imperfection, disease exists and always has existed, because some one, not necessarily the afflicted one, has broken some unrecognized spiritual law which is also a law of health.

True it is that some people, long bound to physical pain, or confined to their invalid's rooms, have under their trial blossomed into rare spiritual beauty and outlook on life. The visitors who have gone to cheer, have come away both refreshed and uplifted by the silent but penetrating influence of

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the one pitied. Yet, notwithstanding, sickness is an unmixed evil, not a blessing even in disguise. It robs the afflicted one of his opportunity to do his active stent in life and it adds vastly to the world's pain.

Some of the Old Testament prophets, we are told, exercised the healing gift and even raised the dead. And all through the centuries since Jesus' time, here and there, untaught men have appeared and busied themselves in healing the sick through their inborn powers which they did not themselves understand. Though they have been untaught, some accident has revealed to them what they were able to do. These have not all, by any means, been Christians in the sense of belonging to the organized church and subscribing to its funds and creeds. Some have not appeared even to recognise healing as a spiritual process but have attributed all to the mind or will.

Yet there can be no such thing as permanent healing except through the exercise of spirit. At the Roman Catholic shrines throughout the centuries many, many sick people have been healed. Some physicians have explained these healings as merely the curing of hysteria or as manifestations of hypnotism. Yet the facts of the healings of all kinds of diseases remain and hysteria and hypno-

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tism do not explain all the manifestations to the unprejudiced thoughtful. And all the proof is open to the seeking of any one.

We know that Jesus suffered from hunger and thirst and sorrow and that he was often weary almost to exhaustion. But nowhere does it appear that Jesus was ever sick. On the contrary, his personality so radiated the healing virtue, that the very touch of his garments healed hopeless and long-standing diseases. One need not question this; there are a few in the world today who possess this healing virtue. Whether the power so to heal reside in the possessor's personality or in the suggestion sent out by his appearance, or by both combined, need not be examined here.

The putting forth of so much physical and spiritual energy for the amelioration of human ills, was a tremendous drain of Jesus' vital forces. So sometimes in a human way he was reduced to the necessity of retiring to solitude that he might be refreshed at the Fountain of rest.

Jesus began early in his ministry to heal diseases and to teach his little growing band of disciples to do the same. He must have placed considerable importance on this part of his evangelistic work. When he sent out his twelve apostles to spread the gospel message, he commanded them expressly to

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“Heal all manner of sickness and all manner of diseases” (Matthew x, 1). And Luke reports that “They went through the towns, preaching the gospel, and healing everywhere” (Luke ix, 6).

After he had sent out the twelve apostles, Jesus sent out seventy others and these also he commanded that, when they entered a town, they should “Heal the sick that are therein” (Luke x, 9). These seventy appear to have healed as successfully as the twelve, for again Luke reports, “The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name” (Luke x, 17).

Note, Jesus’ followers were commanded to heal “*All* manner of sickness and diseases.” This command must certainly have included the organic as well as the functional. They had never heard of this distinction so fine that not even the modern expert can always tell the difference.

Every indication goes to show that each human being has born within him a principle by which he may heal his own sick body and remain well. The exercise of this power, when once understood, is as natural as the eating of one’s food to sustain his physical vigor. He may carry this gift further and learn how to heal other people and teach them how to remain well.



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Jesus did not create this power in his disciples, but merely taught them how to unfold and use a dormant power which, unknown to themselves, they already possessed. This power had existed in humanity for ages before Jesus' day. But Jesus understood this power and the law by which it could be used. In the short time at his disposal he could not teach everybody how to use it. But he taught his disciples and thus gave them the privilege of passing the knowledge along.

The Christian Scientists teach all their following how to cure themselves and to stay well. And, till one has learned how to cure himself and stay well, he will always be more or less dependent on outside help. And yet outside help, unassisted by the one to be helped, can never do the work permanently; the staying well each individual has to do for himself. The healing of others is a more highly developed power than that of healing one's self. For this reason, if for no others, the healing of others had better be left to those who have learned how to do it successfully; otherwise, more harm than good is likely to be done. One should never take an unsought liberty of this kind with another's personality.

Nowhere did Jesus ever so much as hint that the power of healing disease was limited to himself and

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a handful of his own favorite individuals. On the contrary, when his disciples failed to cure the epileptic son, he rebuked them, not for their attempt to heal, but for their lack of faith which caused their failure. He treated the power as universal in humanity. He finished the cure of the epileptic son and afterwards in private explained to his disciples that this more difficult cure demanded more faith than they had unfolded in themselves by their spiritual exercises. He himself succeeded, because he had fasted and prayed and thus developed a greater degree of spirituality through faith than they had. It was their duty, however, as well as his to maintain their strength by their hold on the Spiritual Dynamo which we call God. Faithful in this, one gains absolute supremacy over things and conditions, over material limitations.

Again, never by so much as a hint did Jesus give any ground for the conclusion that the gift of healing, exercised by him and his followers, was merely temporal, that, eventually, it was to pass from the church, that it then existed as a kind of credential of Jesus' divinity.

Rather, all evidence points to the opposite conclusion. Certain signs were to follow all who consciously maintained their oneness with God, all who strove to keep the kingdom of God within their

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hearts. They were to cast out devils, speak with new tongues, take up serpents without risk, drink poison without harm to themselves and they would be able to cure the sick.

To be convinced that after Jesus' time these powers were perpetuated in the church, all any one needs to do is to read the book of Acts and for a later period the history of the primitive church, as recorded by the church fathers. In the book of Acts appears the striking and significant story of the venomous viper which came out of the wood of a fire beside which the shipwrecked Paul and his companions were warming themselves. It fastened itself on Paul's hand, where it could pump its poison unhindered into his system. Paul calmly shook it off. Naturally, his terrified companions expected him to fall down dead and were astonished to see him remain unhurt. Was this not an impressive fulfillment of what was to follow true discipleship! And yet this Paul had never seen Jesus with his bodily eyes.

The evidence offered by the early church fathers shows that for three or four centuries after Jesus' ministry healing was still an essential part of the work carried on by the primitive Christian church. As up to this time, its faith had remained vital, because its spirituality was alive, it continued seri-

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ously to follow Jesus' injunction to heal all manner of sickness.

Said Origen, who lived between 185 and 254 A. D.: "Some give evidence of their having received through their faith a marvelous power by the cures they perform, invoking no other name over those who need their help than that of the God of all things and of Jesus, along with a mention of his history. For by these means we too have seen many persons freed from grievous calamities and from distraction of mind and madness and countless other ills which could not be cured by other men."

St. Cyprian, who flourished between 200 and 258 A. D., renders his testimony relative to the early church: "The spirit is poured out liberally without limits or barriers. It flows without stop; it overflows without stint. By this they cleansed unwise and impure souls, restored men to spiritual and bodily health, and drove forth demons who had made violent lodgment in men."

Theodore of Mopsuesta, a church historian who died in the fifth century, records: "Many heathen among us are being healed by Christians from whatever sickness they have."

This power was continued in the primitive church till about the time of Augustine, who died in 430

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A. D. The power to heal was used by the primitive church in a manner very similar to that of the modern medical missionary. The difference was this: The missionary of the primitive church healed through his spiritual energy, while the modern missionary, not knowing his inborn powers, depends entirely on material means for his cures. If the latter knew how to follow the course of the former, how much more effectively he could work. The means for cure he could always have at hand. And the cure would bring the spiritual uplift likely to result in a permanent awakening of the spirit.

The power and practice of healing was not discontinued by the exponents of Christianity till the church had become rich, material, and aristocratic. Then it lost its simple childlike faith and spirituality. With its faith and spirituality lost, the church lost also the power to heal.

Therefore, the office of healing fell more and more into the hands of the ignorant and commonplace. Gradually, it degenerated into old wives' remedies and the mummeries of superstition and thus came into general disrepute. It was only a step more, in excuse for this degeneration in spirituality, to the assertion that the gift of healing to the church had never been intended to be permanent.

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Thus for many centuries the higher spiritual life, together with the inner powers which it entailed, was so lost to the church that it had to be rediscovered. But these inner powers were not rediscovered by the recognised church but by individual members of the church who, to cherish and share their new found light, had to sever their connection with the visible church and set up societies of their own. And these new societies have swiftly multiplied, not thirtyfold, sixtyfold, but a hundredfold, yea, a full thousandfold.

One may laugh at Christian Science as the unscientific science. Yet the fact is unescapable that it has spread to the farthest corners of the earth and with a marvelous rapidity and, in spite of those who do not agree with it, it is leavening all the vital religious thinking of today. It has been abused; it has been slandered, yet its growth has never paused. In the face of stern opposition nothing but truth can live and flourish like this. And truth is indestructible. If Christian Science is not all true, it has, at least, a germ of truth large and active enough to secure its further success.

Jesus continually cured the sick as a means of awakening them to the realization of a great fact: That, while all is love, yet all is law. How often Jesus said to those whom he had healed: "Thy sins



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be forgiven thee." The freedom from sin was not an additional gift; it was inherent in the very process of the healing. The soul always has to be healed before the body can be affected. Whether Jesus mentioned it or not, whenever he healed the sick, sin also was always removed.

Jesus did not declare the forgiveness of sins as an act of his own. He never said, "I forgive you your sins." Rather, he announced the fact, the natural, inevitable consequence of a new state of spiritual being. The inflow of the divine spirit carries with it emancipation from sin. Yet those present who, misunderstanding, asked, "Who is this who forgiveth sins?"

The spiritual quality of genuine Christianity remains today exactly what it was in Jesus' time and it is still adaptable to exactly the same spiritual laws in exactly the same degree. This is because it has the vitality of all things universal and eternal. It is the privilege of each individual so to fill his body with spiritual energy that sickness and disease of every kind will simply be excluded.

If one examine these Christian societies which have rediscovered the gifts of the higher spiritual life, they will be found to meet the requirements of Jesus' test as to the kingdom of God, as stated by

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himself in Mark xvii, 18. With its sectarian tincture one may stick at the Eddy philosophy, especially since experience proves it inessential to successful healing. Yet, judging by all signs, its followers have found God and keep their hearts ever open to the inflow of His spirit. Their faces are firmly set in the direction of holiness. In turn, God's spirit is poured back through them into the hearts of the sick and suffering, opened to receive the blessing.

That the Christian Scientists actually do heal diseases, is known to all who honestly and open-mindedly and painstakingly investigate the evidence readily available. And in many cases this evidence is found to be convincing enough to meet the rigid tests demanded by medicine. The power which they exercise, not only heals, it performs the even greater service of regenerating life, removing poverty and distress, of giving a vivifying hope to the discouraged. It is not so much for the temporal blessings as for the vital spirit manifested in such work, for which men and women today, both in and out of the church, are languishing.

Now with all the evidence which spiritual healing has in its favor, does it not seem incredulous that exactly those who claim the inerrancy, the infallibility of the Bible, should be exactly those whose

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faces are set the most flintlike against healing as a modern manifestation of the higher spiritual life! In many cases this prejudice has hardened itself into a crust of skeptical self-complacency through which no truth can penetrate.

So, some will remain unconvinced in the face of all evidence, because no one is so hard to convince as one wedded to his own opinions. Says this one, "Oh, the mind does not affect the body." Yet he knows how his own body is affected by fear, worry, and anger.

Here is an experiment made in a scientific laboratory with no reference to any method of healing. A vessel was filled with water and a man was directed to thrust his arm into it. The arm was fastened so that it could not move and the jar filled so that the water was exactly level to a drop with the top. All this was done with the nice care of a perfectly equipped scientific laboratory.

The man was then told to concentrate his mind on his arm. The aim of the experiment was to determine whether by will or mental force the circulation of blood in the arm could be affected.

Presently, the water began to trickle down the outside of the jar. By mere concentration of his thought upon it, the man had sent enough blood into his arm to increase its size appreciably, as was

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proved by the water trickling down the outside of the jar.

Now, if in a pure scientific experiment one can by his mind direct his blood flow into his arm enough appreciably to increase its size, he can in the same way direct his blood flow from a congested brain down into his body and so relieve a violent headache. This he could do, as others have done, as a mere mental and physical process. But suppose he call in the aid of the spirit; the process will gain vastly in efficiency and wholly in spiritual uplift.

Dr. Maudsley says that a tired, jaded man will instinctively seek an excuse for anger. This quickens the blood flow and the elimination or neutralization of the poison from weariness from his blood and causes a feeling of rest. Is the poison caused by anger an antidote of that caused by weariness?

By patient experiments and chemical processes Professor Gates of Washington, D. C., has proved the poisonous elements secreted in the bodily fluids by bad emotions. He has found that drugs derived from these secretions will poison animals to which they are given. Hate, he has found, to produce the most corrosive poison and its ptomaines are the deadliest poisons known to science.

Professor William James has said: "Mental states always lead to changes in the breathing,

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general muscular tension, circulation, and glandular or visceral activity."

One morning a man in his usual health went to work. On the way he met a friend who remarked that he was looking sick. Later, he met another friend who said the same thing. The man had felt perfectly well but now concluded that, since he looked so ill, he must be in reality somewhat ill. He regarded his case seriously. By the time a third person repeated what he had already heard twice that day, he gave up, discouraged, and went home sick. By exactly this process many people grow sick, even develop disease.

A certain woman is subject to violent headaches; she declares that they run in her family and that she has inherited them. "No, my head is no better," she answers a sympathetic inquirer in a resigned tone. "It will ache all day,—it always does. And I am fairly scared when I think how I shall suffer with it all night."

Without once suspecting it, that woman is giving herself a most thorough and prolonged treatment by autosuggestion for the aggravation of an acute attack of headache. The subconscious mind being deeply impressed that the headache will last all day and be particularly severe all night, obediently brings forth exactly that distressing state of affairs.

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Meanwhile, the woman is convinced anew that she understands her headaches, since she can so clearly prophesy their course.

In exactly this way also serious diseases are developed. Some people so carefully nurse all their little pains and aches that they grow into chronic invalidism and literally "enjoy poor health." Such people need, next to thorough spiritual enlightenment, some change of experience and a vivid interest in life to turn their thoughts into some healthier channel and make them forget all about symptoms. Thus their friends also will be spared.

Going back to the woman with the headache, by taking the directly opposite course, she might have arrested her symptoms, cleared her head and spent the day and night a free woman. She should have told herself that this time her headache was not going to develop. And the chances are that it would not have developed.

Yet, how is one to convince stubbornly skeptical people? In many cases one might as well declaim to the moon as to tell the sufferer how to help herself. Some extreme people are even so queer as to prefer the headache to being convinced that they themselves are in any way to blame for the infliction.

Doesn't such a person know his own headache,



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especially, when it is so bad? And doesn't it always last all day and all night? So all day, unconsciously, he coaxes his headache into full growth. Now a sane spiritual treatment would probably last half an hour or a full hour and it would probably cure the patient. Then a cure by spiritual means does not cease with the one cure but works forward to lessen or altogether prevent the next attack. This is continued till the headache ceases to form a part of the patient's life. Then there is always the spiritual exhilaration which accompanies and follows the spiritual healing of the body.

"All my life I have been afraid of this," spoke a woman with a heartbreaking smile. She knew and her hearer knew that her reason was slipping away from its throne. For twenty years or more the unfortunate one had harbored a ghastly fear of insanity. And in a hospital for the insane she sank into imbecility and died. There is no doubt that this awful fear hastened the calamity. There is but little doubt also that this uncommonly keen woman, had she been taught how, might have saved herself to a happy, useful life.

Some of the very best physicians now acknowledge that cancer is caused largely by a depressed manner of life. It was a New York physician who, at the outbreak of the European war, wrote a

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newspaper article urging the American people not to allow their minds to dwell on its horrors. The warning was that this would weaken their health and lower their vitality below the point of efficient work and the best living. Fifty years ago such an article would not have been understood. But now its wisdom is generally recognised.

The premeditated effort to lead a serene, cheerful life while such horrors are being daily enacted in the world, is not selfishness but the simplest self-protection. If the Belgians are homeless, freezing, and starving, by all means they are to be helped to the utmost of everybody's ability—and then their condition forgotten. When no more can be done for them, the horror and depression from thinking about their dreadful state, could do nobody any good, not even the Belgians. But mental and spiritual serenity are preservative, not only to the one practicing it, but to all within the reach of its health-giving cheer. And yet, with it all, one must always keep his warm human sympathy with all suffering. The two states of mind can really go together, though in some cases by those who would lead the serene life in every exigency they have been divorced. Humanity must always remain human.

The reflex activity of the body has its base in the

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spinal cord. The reflex activity of the body is under the control of the subconscious mind which controls digestion, circulation and such involuntary physical functions. Now, since the subconscious mind is absolutely obedient to the conscious mind, it follows logically and naturally, that the reflex activity of the body is under the indirect control of the thinking mind or the will.

In other words, in case of a derangement of the functions of the body, by properly impressing the subconscious mind the conscious mind may gain control of the reflex activity of the body to the extent of correcting the trouble. Thus may be corrected a headache, a faulty circulation, an attack of indigestion, whatever indisposition is associated with the reflex activity of the body. Actual tests by the open-minded have proved that this can be done, even to changing the chemical properties of the deranged bodily fluids, such as the sweetening of a sour stomach without the aid of drugs.

It is the healthy reflex activity of the body which produces the "tone" or elasticity in the body which produces the mental buoyancy of the young. Now, if an old, sick, or jaded body draw upon the Universal Energy, by an impression on the subconscious mind to that end, it may also regain this tone and in an unlimited degree. By thus constantly

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renewing the life forces at this Fountain of youth an aging person may remain young indefinitely both in mind and body.

Or, suppose one find himself really ill, how shall he go about it to heal himself? Just as described in the chapter on the conscious and the subconscious mind, he must retire into the Silent Hour. He must place himself in a perfectly easy position and feel that, if necessary, he may take the whole day for his effort. However, he will probably need only half or a full hour, perhaps, only a few minutes. A great deal can often be done in five minutes.

But healing is spiritual work and for its efficiency it needs a great deal more than the mere impression of the subconscious mind. Before the patient can really begin work, he must feel God near or within his being. Since God is love, he will feel himself suffused with a glow of love for everything alive. He will lift his heart to the highest thoughts. If he be already developed, he will soon find himself in the right attitude.

One need not necessarily declare to himself that the sickness does not exist, for it does exist, for, practically, the situation amounts to that. Yet to treat the disease as already cured, is only to follow Jesus' example in always praying as if the prayer

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were already answered. The one treating himself should repeat some strengthening affirmations, like God's power and goodness and His wish that all should be well and happy. All the while, let the patient spiritually attract the inflow of perfect health as a definite part of God's perfection; this he does by telling himself that the process is really taking place in his being. Or with experience he will find the affirmations which will help him most. He must be firm, feel deeply, but not command.

Another very important part is that all affirmations should take the positive form. It is the idea in the mind rather than the wish which is vitally impressed on the subconscious. For instance, one must never use the negative form, "I shall not be sick," or the idea of sickness will be impressed on the subconscious mind and the trouble will only be aggravated. Rather, let the words be, "I am healed; I am already well." Keep the idea clear in the mind which is to be impressed on the subconscious and to be expressed in the form of good health.

If the trouble is a headache, probably, within five minutes one will feel the blood throbbing in the neck in its flow from the head back into the body. Or one may become conscious of a drawing sensation in the part affected. Later, a sense of spiritual

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exhilaration will steal all through the being. With this stage the cure is consciously complete and the person cured will feel an invigorating need of bodily activity.

Such a cure will be permanent and the whole being will be exalted. It will also lessen or prevent the next attack till the cause is entirely removed. Thus one may cure himself of some indisposition to which he has long been subject. And this method will leave no bad drug effects to be overcome by the body. In the same way one may rest an over-tired body before going to bed and thus insure a good night's rest.

Some abuses have been practiced in the name of healing. Some have claimed to heal by mind alone. Yet the truth remains that genuine, permanent healing is strictly a spiritual process. And, thank God, no one has any monopoly on the process. The process is so simple and easy that each may test it for himself and thus be able to heal himself.

The Christian Scientists deny that their method of healing has anything to do with suggestion. In a Christian Scientist mid-week experience meeting one may hear some such testimony: "I felt my throat growing sore. So I took Mrs. Eddy's 'Science of Health,' retired to my room and went to work." To the uninitiated this undoubtedly has



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an uncannily superstitious sound. Yet, when examined, the process is seen to be founded on the best spiritual law. In his impression of the subconscious mind the Christian Scientist finds his pertinent helpful affirmations in Mrs. Eddy's book and in his solitude he vigorously impresses these on his mind.

So, in spite of all his denials that his methods of practicing his faith have a thing to do with suggestion, he is truly practicing the law of suggestion and his method is not in the least a superstitious adulation of Mrs. Eddy or her teachings. The chosen passages he repeats over and over again and thus fills his mind with stimulating and uplifting and, hence, health-giving thoughts. He drives all the pettiness out of his mind and body by filling them with good. This is the finest use of the law of suggestion. Only, in most cases, he does not understand psychologically exactly what he is doing.

This suggestion does not imply the putting of any one under any sort of spell. It is merely the direction made to the subconscious mind by the conscious mind of its possessor or by that of some intelligent outsider, like a healer. It is never to be used without the consent of the one affected or to overcome the will of another or some one related to him, for some selfish purpose. Every human

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being has an inalienable right to freedom of normal action. (The one who would live the perfect spiritual life, must absolutely respect the personal rights of all other persons.)

Circumstances like a severe pain in the head which confuses and scatters the mental and spiritual forces, may compel one to seek the aid of a healer. This is because the afflicted one cannot concentrate his mind sufficiently to cure his malady unassisted. Yet, wherever possible, it is always far better to cure one's self. And in order to *stay* well each must exercise his own healing powers. The Christian Scientists not only heal, they render the finer service of teaching all their following to heal themselves.

It is amusing to hear the adherents of one method of healing, criticise all but their own as wrong. Those who believe in the healing virtues of the relics at the different religious shrines, as that at Lourdes or St. Anne de Baupré, are sure that the Christian Scientists are nothing but beaddled fanatics, while the Christian Scientists are equally convinced that they alone know how properly to heal diseases. And the orthodox Protestants declare them all deluded pretenders.

Yet the underlying principle in all these methods of accomplishing the same result, is exactly the

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same. Otherwise, the same result could not be obtained. History informs us that Francis of Assisi dwelt with such love and such intensity of religious fervor on the crucifixion wounds of Jesus, that by the inpouring of the Divine Spirit through his subconscious mind the stigmata of these wounds were faithfully reproduced on his own hands and feet.

In like manner, to cure any bodily ill the Divine Spirit pours through the subconscious mind of the petitioner and by filling the mind and body with the healthful conditions of pure spirit, drives out the indisposition. The two processes are identical. And they are identical with the healings at the religious shrines where, before the cure can be performed, the expectant soul is thrilled with holy thoughts. Each through the means employed, is justified in looking on such spiritual exercise as of the holiest order.

The oftener the spiritual gifts are exercised, the more do they come to color and permeate the daily life. Fear and worry cease and are replaced with peace and serenity and good cheer. The heart overflows with love to God and one's fellow beings. Life takes on a joy and beauty hitherto undreamed of. All life comes to be measured by new standards and delight is found in simple things. Inseparable with this exercised power to heal grows up an up-

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lifting sense of unfolding power to triumph over all life's painful limitations. The soul becomes attuned to the finer harmony of the spiritual life.

As the spirit grows, in accord with it, the body becomes ever finer and more spiritualized. There are some who hope that the body may at length arrive at that degree of spiritual refinement which will fit it for the next plane of existence without that change called death. In this material age this idea must appeal to most as too fanciful for consideration. Yet is the hope not worth fostering, even though one may question that it would have any great advantage over one's merely, like a tired child, falling asleep?

Now this rich vitality of spiritual quickening which makes each day for old and young, rich and poor, a song of joy, is the destined inheritance of the whole race. Some day all the world will discover this. Then it will set itself earnestly to work to hasten the coming of the glad time when each shall know himself as a true child of God in the full enjoyment of his inheritance.

## IX

### THE CONQUEST OF PROSPERITY

“Ye cannot serve God and mammon.

“Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

“Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”—*Matthew vi, 24-26.*

**T**HE ambitious young Solomon prayed not for the worldly success dear to one of his years but for wisdom to rule his people wisely. And thus God answered his prayer: “Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of thy enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

“Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been

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before thee, neither shall there any after thee have the like" (II Chronicles, i, 11-12).

The case of Solomon stands not alone. But his was noted by a spiritual people. And not every such king has a spiritual reporter.

Money is a good thing in that it stands for liberty of thought and movement, power to serve others, opportunity for the finest growth. Yet it only facilitates these aims; to them it is not indispensable. Money is only the medium of good, not the good itself. It is worth exactly what it will buy and has no intrinsic value in itself. The miser who has money but cannot bring himself to use it, is poorer than the one who has it not but would spend it for bread or a book.

It is not money but the excessive love of it which is the root of all evil. The rich young man was not shut out of the kingdom of God because he had great wealth, but because he allowed it to come between him and God. Jesus did not condemn him; he silently pronounced his own sentence. What Jesus required of him, is what, had he had the kingdom of God in his heart, he would have esteemed it a privilege to do.

All good things are God. It is not, therefore, the possession of things which hurts us, but their perverted valuation and use. There is also no



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virtue in not having things. The envious poor man is no whit better than the grasping, tyrannical rich man. Throughout human history a false standard has been placed on money. And this was never truer than it is today.

The other day a prominent man shot himself—because he had suffered reverses in business. What consummate folly! As if his business were the all in all and the life which God had given him nothing!

Just as in Jesus' day, as now sought on the earth plane, the dollar is an enslaving thing. When God created man in His own image, heir to His own spiritual glory, He never intended that this nobler creation should spend all his time and energy in mere business, the accumulating of bare money. He never meant that man should allow the disk of a dollar, held steadily before his eye, to blot out the sunlight of a noble manhood. If man is ever to come fully into his divine inheritance, the rich man as well as the poor must be freed from the delusive and enslaving pursuit of the dollar. It is marvelous how with the growth of the spirit money and all its associations recede in the background of importance. It can no longer be made to appear the chief thing. Yet money has its legitimate place in the social order.

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Ever since the beginning of the world there have been poor people. Wherever one goes, he finds poor people. So accustomed has the race become to it that poverty has commonly been regarded as universal and unavoidable. In his straining to see good in everything the optimist has tried to see poverty as a blessing in disguise. To support this theory he has pleaded its potency in the evolution of character. As proof he has cited such cases as Lincoln's. Yet, had the young Lincoln been reared in a palace and studied his lessons in a warm, well-lighted room, would he not still have been Lincoln, a man of unique type? Those who have developed nobility of character under the stress of poverty, be assured, have done so in spite of poverty and not with its help.

No, among the ills of life nothing is worse than pinching, cramping poverty, not even sickness, because one cannot lack all physical comforts and still remain well. Poverty grinds the face off the poor, crushes men and women under its cruel deprivations; it is a manifest wart on the face of our social life. The man or woman whose movements are cramped by poverty, whose body is crushed and worn out in labor to keep his soul inside it, who is thus demeaned in a world where a man's worth is rated lower than a bank account, is wronged un-

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speakingly. His manhood suffers in every fiber at sight of his mean home, the lack endured by his wife and children.

Nothing else so humiliates a man, limits him, so surrounds him with ugly things, so compels him to eat unsanitary food; in short, so robs him of his common human rights, as poverty. By keeping his mind worried for the means of sustenance and by compelling him to live under unsanitary conditions, poverty robs a man's brain of its normal power to work effectively; it depresses his physical, mental and moral nature and clouds his spirit. Poverty is a curse to the race and not even the philosopher who extols its advantages has ever been heard yearning for such advantages in his own life and character. And not even the most eloquent champion of poverty has ever anticipated meeting it in Heaven.

Something deep down in his heart tells him that somehow, sometime, somewhere, he is designed by his Maker to be definitely freed from all such mortifying limitation. Some profound instinct from the Divine Heart of things sustains his undying hope. In the face of the daily increasing poverty on this earth plane, since no signs of it appear here, he decides that the blissful world sure somewhere of realization, must be Heaven.

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Deep down in his soul every normal human being knows that poverty unjustly robs him of something to which he has an inborn divine right, that he should have the means for a decent human life, just as it is his inalienable privilege to enjoy fresh air and bright sunshine.

Again, there is no virtue in financial limitation. He who counts on an extra sweet sugar plum in the life to come, because he has had no sugar plum here, is counting on what has not been promised and with insufficient ground for his faith.

Now every normal human being has some ability, some gift, by which he may render adequate service in exchange for the means of living a decent human life. That in so many cases there seems to be no demand for a man's peculiar ability, or gift, by which he may enjoy its compensation in a decent life, proves something radically wrong, either in the social fabric or in the man himself. After all, every wrong is traceable back to single individuals, due to their ignorance. The poverty stricken man has never yet been taught the power of his own inner nature.

For some time social workers have agreed that poverty is what they term a disease. That is, poverty is a manifested evil residing in individuals rather than in any state of society. Yet, con-

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cerning the nature of the malady and the nature of its cure, ideas continue to be very misty.

We say of a man or a woman, his house, his neighborhood, is an expression of his individuality. Everything is permeated by the spirit of its possessor; it has some indistinguishable essence of his individuality clinging to it. The atmosphere of every house, long inhabited by the same person, is impregnated with the spirit of its dweller. This is so pronounced that sensitive people easily detect its quality and are often strongly affected thereby. Is not the air of a church different from that of a home or any other building? And does not the atmosphere of homes differ as light and darkness, so that in one the visitor feels rested, in another gay, in still another unaccountably depressed. And all this lies outside of the prevailing mood at the time.

Then is it so superficial to judge people by their dress and other exterior qualities? These are the outer expression of the inner life. And still it is by the deeper attributes that one should be judged. The superficial mind, however, not being able to gauge the spiritual nature of others, has to exercise its judgment on what it can perceive by the physical senses.

The spirit also permeates all things. To say that God lives in all things is not pantheism, be-

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cause the spirit always remains distinct from the thing itself. Now poverty in dress and environment is the outer expression of discouragement, a depressed state of mind. In other words, they are the outer manifestation of a special quality of thinking. Before people can become really poor, they think of themselves as poor, harbor the vision of themselves as surrounded by poverty. Thus they impress the idea of poverty deeply and feelingly into the subconscious mind. In this state of mind, hoard they their diminishing wealth never so jealously, the impression of poverty so deeply and feelingly made on the subconscious, will come forth in life as genuine poverty. Oh, that maddening fear of poverty! It is so much more injurious than poverty itself, because it is so much harder to overcome the poverty mind than to obtain money.

The subconscious mind cannot be deceived. If one wear soiled and ragged underwear with the thought, "What is the difference; nobody knows it but myself," the world may be none the wiser. Yet, all the while, the subconscious mind will know of the little deception and a flaw will be unfolded in the character. If thereby the subconscious could be kept in innocent ignorance, far better would it be to proclaim the shortcoming from the housetops. And so it is with all man's secret faults



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and vices; he can no more hide them than he can turn the course of the rivers. It is not so much difference what others think of a man, as what he thinks of himself.

In every community there are people who starve and pinch along almost any way, because, as they tell themselves, they cannot afford to live like other people. And still they never accumulate. For this there is a clear reason; instead of allowing their minds to dwell on the snug little investment which their more cheerful thrift might collect and on which in need they might draw, their minds dwell continually on the poverty which they may bring on themselves, and so, though they have the money in their purses, they draw the string and dare not spend. And so in this poverty breeding spirit all their lives they keep on pinching and always to no avail. No difference what they own, these people are really poor and without an earthquake they could never become opulent. Opulence is a state of mind rather than of purse.

Again, there are the rich people who live meanly. They wear mean clothes and live in mean houses and, instead of eating roast beef and potatoes for dinner, they regale themselves on mean food. And their riches heap up. Now, unlike the first class, these people do not dwell on what they dare

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not spend for fear of poverty, but rather view with complacency their accumulations and what they could spend, were they not protected from such weakness by superiority of judgment.

Of course, these people also never really live and have no conception of life's beauty, dignity, and significance. While they eat their crackers and water, they think of the expense saved by their frugality. While they dress badly and live in the basements of their mean homes, they reflect on their bank accounts by which they could buy silks in plenty, diamonds, palaces. They are cheerful, for ever before their minds float images of prosperity, opulence. By and by, they die and some one else squanders their money. Is this not almost a comedy!

Again, every community has a third class of people, a happy-go-lucky set, thought of as more or less improvident. With, perhaps, a modest little home paid for and a more or less uncertain income these people, nevertheless, make out always to be well dressed and to set their tables with the best which the market affords. These people never buy anything but the best, seem to think that nothing but the best is good enough for man's use. In every respect they live on or above the scale of their prosperous neighbors. Everybody wonders

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how they manage it, especially, the saving neighbors who, as they declare, have to scrimp to have anything at all. And yet their supply never fails. They are never heavily in debt; they have not credit enough to become so. And yet they never seem to be without means.

The answer is plain. The improvident, seemingly extravagant people always feel prosperous and always expect an unfailing supply of life's necessities. This expectation, of course, is not founded on empty air; there is a reasonable prospect that money will come in to replace what is spent. Thus without intending it or understanding the philosophy of the process, they impress their subconscious with the clear, untroubled vision of prosperity. And thus, in accordance with the law of opulence, out of their visions of prosperity real prosperity is created and released in physical form for their use on the earth plane. If this can be done unconsciously, how much more could be accomplished by a voluntary, understanding effort!

All three of these classes manage their money affairs on a strictly material plane, but the third alone has discovered the true use of money. They alone feel, rather than understand, that opulence is universal and that money was never intended to be hoarded but to be spent freely for the needs of life.

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And the needs of life are more than meat and drink and clothing. Even, if one be momentarily really straitened for money, he must never yield to the feeling of being poor, but look upon himself as opulent and thus his spirit will attract opulence.

Suppose a woman go to the store with the money in her purse expressly to buy a set of mahogany dining room furniture. The set is beautiful and exactly what for years she has dreamed of some day possessing. But the price is a little higher than she has expected, though her money is sufficient to make up the deficiency. Suddenly, the idea comes over her that she cannot afford it, that times are hard and that she dare not spend such a sum. And so she leaves the store with the purchase unmade.

By this course of reasoning that woman is betraying herself directly into the hands of poverty, and she will pay the penalty in financial loss. In ninety-nine chances in a hundred she will never have her long coveted dining room set nor anything else for which the money would show. Money saved in such ways, simply glides through the fingers without leaving anything behind.

If the woman were wise, she would buy the dining room furniture even at the risk of having to do without something else. She would show it to her

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friends and find a joy in the possession of its loveliness. And, strange thing! she would never miss the extra money, because other money comes to take the place of what is spent for real living. Again, since so much can be done in a haphazard way, much finer results can be achieved by those who apply the law of opulence intelligently and systematically.

There is no man so fixed in the condition of poverty that he must remain indefinitely poor. But the great secret of changing his outer condition is to change the quality of his thinking with regard to himself and his environment, to make him, while he is still apparently poor, see himself as opulent and surrounded by prosperous conditions. Now this is by no means easy. To the beginner it will be sure to appeal as going plumb against all reason and the evidences of one's senses. Yet an honest, patient trial will soon convince the seeker of prosperity that this is the right course.

For instance, take a man who for any cause has come into poverty and seeks vainly for a position. The more discouraged he allows himself to become, the more discouraged will be his dress and bearing and to the same degree the less likely will he be to get a position. If he allows his body to assume the droop of dejection, his clothes the shabbiness of one

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about to give up, he will be done for. No ordinary employer will give work to any man who approaches him with such credentials.

Most employers are just ordinary men whose sole aim in life is summed up in making their business bring in the most money possible. If they have any benevolent ideas, they are likely to be superficial, especially, when it comes to a man's efficiency to earning money for the firm. Thus the seeker for work is left to sink lower and lower into poverty.

But drop into the fertile soil of this poor man's brain the seed thought of a hopeful self-respect. Convince him that he is good for something, that his success in life, his environment depends on himself. Then watch the process of its growth and ripening. From his discouraged droop he will straighten up, lift his head, throw back his shoulders and his step will take on elasticity. He now looks the world squarely in the eye. Now he will bathe, brush his old clothes carefully, and hunt for something to read. These are the logical manifestations of a wholesome self-respect.

He now begins to think of himself as worthy of a good position and looks forward hopefully to securing it. He may go further and map out an ambitious future for himself, see himself as an



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educated man and a leading force in his community.

With an altogether new bearing he now goes forth to seek a position. And to this bright, alert man, just as surely as a magnet attracts steel, work will come; everybody who has work to be done, wishes just this kind of person to do it. The manager of a store or factory may give such a man only a temporary job, just to hold him, or perhaps he creates a place for him. If the right work does not come immediately, still, sooner or later, it is bound to come.

And just as long as this man maintains the hopeful mood of prosperity, so long will his prosperity continue to grow, till he finds himself doing just the kind of work which his soul craves. By now he is so totally changed in appearance from the drooping discouraged man in the start, that one would scarcely recognise him. He is no longer poor but is uplifted by a soul-sustaining prosperity. He not only appears changed; he is in reality changed. He has been changed from the kind of man who cannot secure work to the kind who not only seeks success and the respect of his fellows, but can master these. And yet nothing whatever has happened to produce this change except the change in his thinking and his corresponding conduct.

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Higher and higher this man's ability is rated and, because he does his work well, his position and salary mount accordingly. By degrees, perhaps after years, the ideal which he has nurtured as his future, is realized in his outer conditions, because he is always better able to secure these conditions. And just so surely as he continues this process, just so surely will he ultimately realize his desire to be an educated man and a leading force in his community.

Suppose, early in his career this man had linked himself consciously with the Source of Divine Supply! The process of his growth must have been thereby vastly enriched and accelerated. Besides, all through the days he would have had an uplift of spirit which would have kept his heart singing from morning till night. True happiness does not reside in things; it is a state of being.

A story is told of a widow whose sole wealth consisted of five sons and her own two strong hands with which she washed for the public. In other ways also she was different from the common run of people. For one in her social and financial position she had an unheard of ideal; she declared her firm intention to send all five of her sons through college. This woman was further different in that she knew what her indulgently amused neighbors

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had never yet found out; namely, that an ideal is far more potent in accomplishment than any amount of money without it. And, sure enough, in the fullness of time that woman's absurd aim was fulfilled; each of her sons had a college education.

"Seek ye first the kingdom of God and his righteousness and *all these things* shall be added unto you" (Matthew vi, 33). Jesus uttered these words in all seriousness and he expected them to be taken as literally true. Yet how many people in the world really and truly believe them, literally believe that if he is a true child of God, his temporal blessings will be abundantly supplied! Yet in its dealings with God human experience has proved over and over again that with Him nothing is too great, nothing too small, as far as the satisfaction of human needs is concerned.

From the context it is clear that by *these things* Jesus meant, especially, food, clothes, homes, positions,—those things which have to do most intimately with man's temporal physical life. These things are all necessary, yet are to be held as subordinate to the chief good which is the kingdom of God. They are concomitant with the kingdom of God, and follow naturally in its train.

Since human experience has in thousands of

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cases proved Jesus' statement actually true, does it not seem absurd, yes, pathetic, that so many even of the church should so fool away their God-given time and strength in their mad struggle for temporal things like money! For in this eager, all-absorbing struggle for the temporal the real eternal blessing must necessarily be sacrificed. "Ye cannot serve God and mammon." Then this is the very hardest way in the world to get money.

"Oh," says some scrambler who can never spare a moment for true living, "a man must carry on his business. He can serve as a good Christian by giving money to the church and missions."

Perhaps so. Yet, maybe, God would rather have the man himself than all the money he can ever rake and scrape together. Why should God care for money any more than He cares for the stones beside the road? Besides, even the saloon keeper may give money to the church and other Christian causes. He has often been known to do so. And, doubtlessly, he would be very glad to make some arrangement by which he could go on with his liquor selling and still save his soul alive. But souls are not saved through money.

This man so eager to accumulate money for God's work may be even that kind of benefactor who, to endow a university already rich, will raise

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the price of a life necessity over which he has unjustly wrested a monopoly. Thus, while he gets the credit for being a great benefactor, he really makes the purses of the masses pay every cent of the endowment. He claims the credit, because he has known how to make the money pass through his hands. And perhaps the institution is named after him. Yet the money was never justly his either to take or give away.

In his eagerness to make money the average already rich business man gets up in the morning, gulps his breakfast over the morning paper, and then, toothpick in hand, rushes away. He has not a minute, he believes, for a thought elsewhere. He cannot visit with his family. He seeks no private communion with God and family worship has gone clean out of fashion. He calls himself a Christian and really believes himself a Christian. Yet he ignores Jesus' example in beginning the day by the sustaining spiritual energy found only in the Silent Hour. And throughout the day he has limited opportunity enough for introspection as to his relations with the Father and eternal life.

All day he works as hard as any galley slave. He comes home in the evening too fagged to be good company even to his wife and children. And to God he is still poorer company. All day what

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time has he had for the Silent Hour! And now, if a hurried man cannot pray, even less can a fagged man pray. Then when does the active successful business man do his praying? Perhaps, once or twice a week by proxy at church? Or maybe he relegates the praying of the family to his wife along with the unassisted responsibility for the rearing of the children? Thus his soul is snuffed out, worn out by his ceaseless and frivolous activities.

Yet he expects to go to Heaven; thinks, perhaps, that by the mere act of joining and supporting the church, he has secured his safe entrance into Heaven. He has no conception of what Jesus meant by the kingdom of God in the heart of man. Now is not this business man's religious life in its midst largely what is the matter with the church today? To kill the church such a man as a member need not be a rascal. He may be a quite decent citizen but just devoted exclusively to the accumulating of money. He wastes his mind and soul; he starves his spirit to death. No one can grow in God's wisdom without directly and painstakingly seeking just that kind of growth.

This is all the more astonishing, because everybody knows that life here on earth is only a passing phase in the whole life. All know equally that



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money is limited strictly to this mundane sphere, that by all the wishing in the world not one cent can be taken into the next life. All know equally that the destiny of the soul is the real eternal consideration. Now does it not seem incredible that a man should spend all his time and strength here in accumulating what he cannot possibly keep but a short time and so this at the exclusion of the most tremendous issue of life? Yet this is absolute fact.

Now man's mission on earth is the evolution of his inborn spiritual forces. If he knew how to exercise his inner spiritual forces, by them alone he could attain all the temporal advantages for which he now strives with such blood and sweat. This is what Jesus meant when he promised, "and all these things shall be added unto you."

When a man has once learned how to plumb the spiritual capacities of his inner being, to make use of them in mastering the physical phenomena of daily life, he will no longer be satisfied to spend himself in merely making money. When he has once gauged the significance of true living—its joy, its beauty, its heavenly uplift, he will no longer have time or inclination even to take care of a million dollars, to say nothing of accumulating it. He will realize that man is merely allowed to enjoy

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money and use it wisely, but that no man can really own more than he can use, any more than he can own fresh air and the glorious sunshine.

Even now there is probably enough money in the world to make every human being prosperous. If not, by every human being so directing his intelligent spiritual energy, enough would be released from the spiritual realm into the material world to supply all human needs; to put it into other words, enough would be created. It already exists. One can no more bring to birth what does not exist, than he can make dead things grow.

Every exigency in life produces the man to cope with it. In like manner, a need can always be met by those who understand the potency of spiritual law. When the appeal is spiritually made, the very stones beside the road could be turned into money to meet human need. Man is of infinitely more worth than any thing.

Any man who lives his life day by day untouched by the Silent Hour, is out of conscious connection with the Source of spiritual supply and what that Source holds to give him. He is using the hard material way to collect material wealth. And, meanwhile, he is failing to meet God's plan for his higher life. Thus he does not cooperate with God

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by trying to learn what God's plan for his life is and conforming to it.

"Yes," agrees some one with a complacent rubbing together of the hands, "God helps those who help themselves." It may possibly be the pastor of the church who makes this cautious utterance.

Of course, he does not say so, yet the inference is clear that the "hustle" is fully as important or more so than the praying, so that if either must be omitted, it should be the praying. Now this very material view is fully as wrong as the too credulous attitude which expects the gift of prayer to drop down into the lap of a perfectly able-bodied but lazy man.

This skeptical spirit by no means embodies the whole truth. All the celestial forces in the universe are arrayed on the side of him who strives for the noblest humanity. And to him who needs some physical gift for the enriching of his life or for helping other people, the Silent Hour means a great deal more than "hustle."

He who has entered into conscious possession of his spiritual birthright, need not tease and implore God for His benefits. Impartially, God sends the rain and sunshine to both the "hustler" and the one who finds himself in a *cul-de-sac*, where, unassisted,

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he can get neither forward nor backward. In striking ways, though, God comes to the efficient help of the trusting and believing poor and sick.

True, merely because one has prayed for food, it is not going to drop into his mouth. Nor, because he has prayed for it, is he going to put his hand into his pocket the next morning and draw out a thousand dollars. Before he gets the thousand dollars, he has got to do something to prove his worthiness to own it.

There is a certain kind of person who can overnight command a thousand dollars at the bank. Everybody knows such people and the air of prosperity which follows them. In each community each such man has his distinguishing marks.

Now no one has to own a thousand dollars in order to live. And the man who prays for a thousand dollars may be an altogether wishy-washy sort of individual with very scanty ability and credit in business. If so, along with his praying that man will have to transform his character into that of a man who can overnight command a thousand dollars at the bank. And a man can actually pass through this transforming process, because by the quality of his thought he can mould himself into whatever character he firmly and persistently wishes.

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But if a man be sick or out of work which he earnestly desires, if he pray with faith, he will surely get work and with it food for himself and those dependent on him. To one new to the Silent Hour the attainment of his desire may seem difficult to impossibility. But he must always keep in mind that with God nothing is impossible and that God is with him. God's one aim is to be manifested in humanity. And no one who lives in pinching poverty or even in a less degree of poverty, can worthily manifest the kingdom of God, which as a subordinate issue includes *all these things*. What is the use of even healing the sick, if they must be sent back into the poverty which breeds sickness?

By exactly the same law and the same operation of it, which cures sickness, evil of every kind, poverty also may be banished from one's life. Poverty as well as sickness is a delusive state of mind, rather than a real condition. To those who in the Silent Hour seek prosperity as a means of spiritual enrichment, out of the blue sky He who is prosperity sends positions; to the needy He sends money, though it must come from stranger hands. Whatever is needed, comes in the right way and through the right agencies. And when the need is met, the stream of supply ceases. Human experience has

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repeatedly in many places proved this to be literally true.

"It never rains but it pours," is an old and familiar adage. And it is not founded on chance but on a correct observation of life. Unconsciously, by some optimistic train of thought, the creative spirit becomes active and the first happy event comes to pass. If the creative optimism is strong enough, other happy events will follow until, this manifestation in common life not being understood and so perpetuated, it gradually dissipates itself.

To the believing one seeking release from petty poverty, it is astonishing how, suddenly, small gifts will come in from all directions, a piece of pie here, a small bag of apples or potatoes there, an opportunity from some other to perform some service and earn a little money. The gifts are small because the expectation is gauged to small things. If the mind were adjusted to larger or even very large things, just as easily larger gifts accordingly would come.

The seeker has not uttered a word concerning his need to a single human being and these fitting gifts come as an expression of friendship or good-will, never as charity. There is no imagination about the process. The gifts are withheld till the call for



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help is sent out into the universe. And as soon as the need is satisfied, they cease to come. Let the call be repeated; again, will come the gifts, to cease, when they are no longer needed. If the need is for money, often the exact sum named in the call, comes. Or the seeker will have an opportunity to earn the exact sum. Over and over again, tests have proved this true. Oh, when prayer is wafted upward, something, some Being does know, does sympathise, does answer. Nothing else will explain the facts of experience.

Here is the record of an actual experience. A certain widow needed ten dollars. She felt the need so keenly that she wept with the distress from her sense of lack. There was no one in the world to whom she could look for the money and her duties to her small child and aged mother confined her at home where she could not earn it.

Though she knew nothing of the spiritual law of supply, she sent out her call instinctively and then waited. Before night, when she answered a knock at the door, she came face to face with a man whom she had never seen before. He reached into his pocket and took out a bill. As he handed it to her, he explained apologetically, "I don't know why I am doing this, but I want you to have this money." The bill proved to be ten dollars.

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Though the two were utter strangers to each other, he had been sent to answer her call, or he had subconsciously caught it himself and responded.

Another actual experience was that of an educated woman who in her devotion to an ideal had come into financial need. She sent out a vigorous call for a considerable but not definite sum of money. There was no source from which she could expect the money. Yet in two or three days she was amazed to get a letter from the management of a well-established magazine, all the men strangers to her and living in another city. The letter inquired whether she would be willing to accept the editorship of the woman's department of the magazine. It was a good position for which she was in every way qualified and the salary named was enough abundantly to meet her need and leave her time for the pursuit of her ideal. Now why had these men selected her among a dozen others, one whom they had never seen and of whom they had only a slight knowledge?

A well-known literary woman declares that by giving away one's partly worn clothes, new clothes will come to take their place. Now this new clothing might be understood as the reward of a generous act, for, of course, the worn clothes are given where they are the most needed. Yet it is only

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the logical outcome of that faith deep and willing enough to stake something on the expectation of a new supply.

"I am building myself a palace," says a woman who strongly believes in the spiritual realm and its population. "But I shall never see it here. I shall live in it on the next plane of life."

Pray, why should this good woman wait for her palace till the next plane of life? One does not have to die to experience eternity; those in the earth life are already living the life eternal. With her really beautiful spiritual endowment, had she known how, this woman could have enjoyed her palace and financial means to support it right here instead of frittering away her life, as she does, in financial cramp trying to make ends meet.

"Oh, you are lucky," says some superficial observer carelessly to one whom she has seen enjoying the fruits of the Silent Hour.

Yet the manifestations, following an intense call in the Silent Hour, have in them no luck whatever. It is a clear case of cause and effect, brought about by the operation of a spiritual law as sure of result as is the earth in its rotation.

Yet, how has this been accomplished? Alone in the Silent Hour the one in need has sent an earnest, deeply felt appeal to the Source of uni-

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versal supply, who is the Heavenly Father. Along the spiritual telegraph line the call has been carried to the Father. And in the returning stream of supply the gift has come back to the seeker in a form which he can best use. Thus may come money or any other gift needed.

Yet money for mere money's sake, for the empty love of its possession, is too low an object to be carried into the Silent Hour and no truly spiritual person could bring himself to pray for mere riches. No one conscious of God's presence in his heart, could bring himself to pray for roast turkey instead of lamb stew for dinner. The spiritual man is not anxious about such things. As one grows more spiritual, all things of the flesh become of less and less importance, till one hardly thinks of what he eats. Nor does he desire more money than just enough to conduct his life with due dignity.

Not too much money but just enough does undeniably help one to broaden his life through what it enables him to do for others. And each normal human being has something which he can give the world as adequate pay for all the money which he really needs. It may easily be that the development of some talent by which he earns his money, may be of far greater value to himself and everybody else than all the money which he could possibly

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get. And yet he may have an abundance of money also.

The kingdom of God in the human heart appears to protect its own from the folly of seeking the wrong things. Such a person could not seek the least thing which could in any way wrong another. He could not pray for a special position, if the present incumbent might have, for that end, to lose it—no, though the present incumbent might not seem the most competent to fill it. Neither would the very homely girl seek to become an actress or a society belle. And the one-legged man would hardly strive to become an athlete. In the same way, the railway conductor would hardly seek the scholastic development of the distinguished college professor of Greek. Such a pursuit would scarcely be comprehended within the range of his taste. His desire for manly unfoldment would be more likely to follow the line of a beautiful home with lovely wife and children.

And yet, none of these suppositions is impossible. A homely girl might become a great actress and at least one one-legged man, as the newspapers tell us, has become a distinguished athlete. And, if the railway conductor knew within himself a real desire for distinguished scholarship, it would be a safe sign that he had it in his capacity to become a

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great scholar. God never mocks His children. This very desire, which would have to be implanted by God Himself, would be a sign that, if it were faithfully cherished, it would surely be fulfilled.

If one could carefully subject the secret signs in an extended acquaintanceship to test, he would see that the kingdom of God confers, not only health and good cheer as a reflection of the inner life, but prosperity in the form of good clothes, good homes, automobiles, books, pictures, and thousands of other things which contribute to life's comfort and dignity. The law fulfills itself naturally. God being prosperity, one cannot take Him understandingly into the life and not be prosperous.

Now, when one takes the truth of this fully into his understanding, is it not a tremendous comfort not to have to mix in the wild scramble for fame, money, position? When one once grasps the law of opulence, he will perceive it as an assured and universal product of the kingdom of God. He will find money too easily attained willingly to risk losing his spiritual being to secure it. He will perceive that he can support himself and dear ones in comfort and still have time left for true living. The highest and deepest human need is never for money or any earthly ephemeral thing.

One may calmly live his life day by day in his



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place, do the work which his desire imposes, and exercise his deep faith in the kingdom of God. Waiting thus calmly, he may use his blessings, as they come, and not have to go out and fight for them.

Even were it possible, let us hope, no one would willingly monopolise the earth's sunshine and green landscapes. In the ages to come, when life on earth has been perfectly spiritualized, poverty of every kind will be eliminated. There will be no inequality of supply of any kind; each will have what he needs and desires. And the supplies for dignified human life will be freely appropriated, as we now avail ourselves of sunshine and fresh air. Nothing will be hoarded any more than we now hoard sunshine and fresh air. Poets have dreamed of a time when this should be fulfilled. Their dreams were the intimate intuition of what time is actually to bring about, when the race has attained mature growth.

## X

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"The secret of the Lord is with them that fear Him; and He will show them His covenant."—*Psalms xxv, 14.*

**I**F God is so ready to bless his children with health and material good, equally responsive is He, when one seeks His aid in the realm of finer and higher endowment. He pours out His spirit freely on all those who seek it and His spirit is the grand secret of all high attainment. It is the whole secret of genius. Even where the request is made properly for just things, with His gift comes the rich outpouring of His spirit. The way of the sinner is hard. It is equally true that faithfully to serve the Lord, is indeed the way of joy, peace, and serenity.

Suppose one is to sing before a large and critical audience, or play on the piano, or deliver a lecture. Then one may impress on his subconscious mind that when the time comes, he will face his audience without stage fright and that all his faculties will be brilliantly alert. Thus, when the time does

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come, he will appear on the stage unembarrassed and do his assigned part with success. And it will be followed by an applause which will gratify him. Many successful interpretative artists, like actors, singers, pianists, and readers, thus prepare themselves beforehand and find that the process enables them fairly to eclipse their ordinary efforts.

This can be done successfully from the very first attempt. And the infinite possibilities of this method in the increasing perfection of artistic practice, are simply undreamed of. This is true of both the interpretative genius and the creative.

Suppose a young man decide to become a great writer. "Oh!" laughs one to whom he has unwisely confided his aspiration. "Why should Frank imagine that he can ever write books! He is not so much smarter than the rest of us."

This may be absolutely true. And yet his aspiration has nothing foolish in it. Even now he is superior to those who laugh at him in that he has an ideal worth striving for. And this given, something in him will make it possible for him to develop into a great writer,—provided always he keep to his ideal. Otherwise, God would not send him such a noble desire. Since all lofty desires come from God, this desire is God's pledge to him that some day his desire will be fulfilled.

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"But he has already been at it for three or four years and never yet had a thing printed," later insists the scoffer.

True again. If the literary aspirant were working for some foolish, short-lived success, this would be damning. But this young man aspires to something fine, even great. And three or four years is not time enough for any human being to achieve a truly great career.

In mastering the limitations of earthly endeavor even by spiritual means there are no royal shortcuts. And the higher the aim, the truer this is. However earnest the aspirant's appeal to the Source of supply, while the process is certainly shortened, yet he must painstakingly follow the beaten track. He must learn the technique of that class of literature in which he has elected to excel. He must master a clear, expressive style of language.

One may learn in even a few months how successfully to write for the newspapers or how to create acceptable detective or adventure stories for the less discriminating popular magazines. The creation of such ephemeral literary material requires no greatness of any kind.

But the great newspaper correspondent or editorial writer is not formed in a day. And a cheque,

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though impressive in figures, is not the real test of literary success. Therefore, the very fact that the literary aspirant sticks to his ideal in the face of continual rejection, is only proof additional that he really is unfolding for some vital work and that his aim will be abundantly attained.

Then there is the literary content of his work. The prominent fact is commonly overlooked that in order to become able to write great things, one must first become great in character; one must evolve that quality of mind capable of great creative thinking; one must live habitually among great and beautiful thoughts. In short, one must become a genius. While it is altogether possible for a man to grow into a genius, the process will require time and patience and a lot of each. Here is where the Silent Hour exercises its potency.

Some authoritative investigator into these processes has declared that where the aspiring artist has eight hours a day for his daily work, by spending two of these eight hours daily under the instruction and inspiration of the Silent Hour, all his work will gain tremendously in tone and creative vitality. This applies equally to all departments of art.

Much solitary reflection on it alone will greatly deepen and enrich the literary content of any artistic work. Much time Mary Johnston has been

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confined to a hospital bed. Though her fingers could not use the pen, her vigorous brain busied itself working out and improving the plot and evolving the characters of some book. Thus she became able to carry in her head such precision of detail that, it is reported, the corrections of her first draft of a novel finished it ready for the final typewritten copy. But that was Mary Johnston, exercising a capacity developed by long practice. In this her example is not to be emulated by the mere beginner.

The Silent Hour, however, yields a far richer fruit than the product of mere reflection. Let it be supposed that the 'prentice hand's style and technique have been sufficiently mastered no longer to distract his mind from his message. After the sitter in the Silent Hour has come to a vital hold on the spiritual law of creative energy, he need no longer have idle days, during which he waits, perhaps vainly, for the writing mood. And he is altogether justified in not trying to create literature, when he is not in the writing mood. Great literature is never created independently of an uplifting, all possessing inspiration.

Day by day, under the influence of the Silent Hour he may create his writing mood, never be idle, and still never write a word except under in-



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spiration. And an added, unguessed strength will be his. Out of his ink well, apparently, he will dip up ideas which for their depth, strength, and beauty, will amaze him, as if they came from some vast literary source outside of himself.

This great new power comes to him through the gateway of his subconscious mind from the universal Store of literary art in the spiritual realm which is God. And the message which he thus palpitatingly commits to paper and sends forth on its mission, will everywhere find eager readers. The work so created, will have in it that universal appeal which is irresistible. This is the real literary success, this and the realization that the writer has performed a worthy service to the race. Subordinately, by being in great demand it will fill his purse, the byproduct accompaniment to the real success.

This method of artistic creation is big, dignified, and, beyond all else in life, joy-inspiring. Whether the creator realize it or not, the true secret of all art is his nearness to the heart of the Universal Being,—not in any narrow theological sense, but in the broad universal, eternal conception.

The cold singer with a steely edge to her voice, the mechanical performer on the piano or violin,

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may need only the mellowing, humanizing influence of a great heart experience to become a divine artist. Nothing beautifies art more than a love of its creator for all living things. There is no slightest flaw, no beauty in the character of an artist which does not in some way come out to mar or make the quality of his work.

In other words, the productive quality and quantity of all great art depends on the spiritual character rather than the mental brilliancy of its creator. Mental brilliancy alone makes the critic, but not the creator. One must grow up to the privilege of great art creation.

Poe was a master of technique and mechanical devices for the production of certain literary effects. Yet he was a habitual drunkard and devoid of spiritual insight. His literary content is frivolous. His work, as in "The Fall of the House of Usher," assaults one's emotions. Yet it is so mechanical, so merely fabricated for a literary effect, that it leaves the discriminating reader cold. For this reason, as the race grows spiritualized, Poe is doomed to oblivion or to be recalled merely to point a tale.

Robert Burns also liked his bottle too well. On the father's dying bed the elder Burns expressed grave concern as to the security of Bobbie's soul.

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Yet who can read Burns's "To a Mouse," "The Cotter's Saturday Night," "To a Mountain Daisy," "A Man's a Man for a' That," and feel that the writer was far from the heart of things, so warm are they with the human touch, so much do they overflow with universal love and sympathy. As long as men and women live and love, Burns will be read with joy.

It is far enough from being probable that either Poe or Burns ever deliberately sought the Silent Hour as a source of literary inspiration. Yet, as he plowed his fields in rural solitude, through Burns's brain must often have flitted some idea fresh from the Primal Source of literary art. Reared as he had been, living as he did, he was practically much of his life under the influence of prayerful silence.

Sometimes, just as does the Silent Hour, a masterpiece of one class of art will inspire creative energy in the creator of another class of art. Thus, while George Eliot was writing *Adam Bede*, Mr. Lewes suggested as a criticism that she had nowhere shown the natural, logical conflict between the two rivals for the love of Hetty Sorrel. The author pondered but could do nothing, see no way out.

Then she attended an opera at Leipzig. And

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in the midst of the fine music the scene in the story evolved in her mind, where Adam Bede and Arthur Donnithorne fought their great duel. Thus through the alembic of the spirit one great art was transmuted into another.

It is said that while he was composing his oratorios, each morning before he began his work, Haydn spent half an hour alone in silent prayer. From this source he drew his inspiration for the day's work. Then, one must not forget, the very process of creating sacred music, such as Haydn's oratorios, is in itself an act of the highest spiritual worship and thus highly beneficial to creative energy.

When Thomas Carlyle defined genius as "hard work" and let his definition go at that, he was not altogether true to that deeper knowledge from experience which he must have long had in the back of his mind, the degree of inspiration which differentiates the genius from the mere commonplace mind. To be sure, the inspiration received in the Silent Hour, which is the initial step in creation, must be supplemented by the closest application, but not necessarily hard work. The industry expended on fine artistic creation is too delightful to be classed as "hard work."

It has been repeatedly remarked by biographers

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that certain people of genius have looked upon their peculiar mission in life as something holy. After one has learned the efficacy of the Silent Hour, voluntary or involuntary, to bring forth artistic inspiration, this is not in the least surprising. The work of these creators is bound up inseparably with their religion. *It is their religion.*

One is unlikely to surpass in all the spiritual gifts. He who is a good healer, will probably not surpass as a teacher. And neither is likely to become a first rate artist. And all may lack some fine flavor of higher spiritual grace. This is because, whatever gift is sought, attention must be concentrated on that one thing.

Because he has not yet attained the full light regarding his inner power, one may desire a partial, one-sided realization of the God within himself, let us say, along the line of health, prosperity, or the ability to produce popular remunerative, rather than great literature, which may at first through its originality go begging for acceptance. These lesser gifts may be sought in a merely mechanical silence, or simple impression of the subconscious mind. If the sitter has learned by uncompromising affirmation how to appropriate the gift sought, he will get just that limited realization of his gift which the mind alone can secure. By ignoring

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God he will not get God and his gift will lack the fine bloom of the spiritual.

In the *Editor* for December, 1911, appears a suggestively significant article from the pen of Mr. R. F. Foster. It is entitled, "Going into the Silence." As the author goes on to explain, this "silence" is maintained wholly on the earth plane: it is unassisted silence with no reference to any higher spiritual forces. For this reason the results achieved are merely of the earth and have no tincture of the genius degree of inspiration. Mr. Foster merely concentrated his mind on the task to be achieved and the task was not lofty, not of a kind to carry an artist out of himself.

After more than a month of faithful practice in this mechanical silence Mr. Foster found that in his hour alone literary ideas came with such a copious rush that, even by shorthand, he could hardly write them fast enough to secure them. His own testimony is that "The story comes out of the silence itself. All the scribe has to do is to put it down."

In this way Mr. Foster was able to produce stories which later appeared in *McClure's*, *The American*, *The Popular*, *The People's*, *Pearson's*, and other current magazines. He wrote also a book, entitled "Cab 44." The evidences do not



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point to any lofty, noteworthy literary accomplishment. Yet it must always be kept in mind that he sought nothing higher than what he attained.

In the same magazine for November, 1911, Mr. Roy O. Randall, a Chicago newspaper man, contributed another striking article along the same line. It appeared under the heading, "Value of 'The Silence.'" In this article, though the term "religious fetish" is used rather patronizingly, something finer is recognised than the mere physical silence and the potentiality of the mere silence in the creation of literature.

Now why has neither of these two witnesses proved the worth of his theory by the production of vital literary achievement? The first reason is that they did not aim high enough, were not reverent enough to secure the real thing. They lacked the faith of understanding. Again, as in a certain parable of the New Testament, the perfectly good seed fell upon stony ground, sprang up, put out a leaf or two and then withered. By this time, probably, both these witnesses have forgotten all about the "Silence" and are producing their work by wholly commonplace methods.

They have treated the whole subject frankly from the commercial standpoint of the mere tradesman. Literary stuff is their commodity. Sitting

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in the silence is a quicker, easier way to produce what will rake in the shekels. And they have been prospered through it.

Yet there is something strange about this. Such a mechanical process cannot be kept up. One must go either forward or backward. They pursued the right course but had no adequate idea how to go far enough. The real joy-giving uplift of the Silent Hour these experimenters missed entirely, because they had no conception of it. And since they had no spiritual conception of its value, no vision, they could neither seek nor attain genius.

It is said that the late William T. Stead constantly resorted to the Silent Hour for inspiration in his work. Probably that is why he was William T. Stead and not some obscure newspaper man.

Goethe's statement in Tasso that talent is developed in quiet, character in the world, can no longer be allowed to go unchallenged. For the unfoldment of both talent and character the Silent Hour is essential. So-called great geniuses, like Napoleon, Emerson, Whitman, have been greatly addicted to solitude. Goethe himself so loved solitude, that to him his park house was an indispensable retreat from his social activities in Weimar.

The impressions which in solitude the conscious minds of these men made on their subconscious

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minds, were a momentous element in both their literary creations and their lives. They were not consciously striving for subconscious effects; in their day the power of the subconscious had never yet been guessed. But instinctively they placed themselves in a favorable condition to receive these impressions.

The central tower of the "Britannia Tubular Bridge" at Bangor, England, is 230 feet high and supports the whole structure. Of it Mr. Stephenson, its engineer, firmly believed that God, the Creator, had been pleased to smile on the undertaking and that, otherwise, it could not have prospered. Such an example of faith is all the more beautiful in a mind occupied with such a seemingly material science as mechanics and shows us the alliance of all forms of creation.

*The secret of all genius is the inflow of God's spirit into the soul*, either in the conscious Silent Hour or under like favoring conditions. God is the Source of all Creative Energy; He is the Creative Energy. And whenever, under the impression of the subconscious, enough of God or of this universal Creative Energy flows through his subconscious mind into his being, according to his own nature the recipient becomes a genius. Often he acquires this power without consciously seeking it.

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And yet he must have opened his heart to the Divine, or the Divine would never have entered it to that degree.

And when one consciously and systematically and reverently sets to work to unfold a superior character and the inner forces of his being, he becomes able to do things which amaze him and astonish his friends. He stands in awe at the copiousness with which new and pregnant ideas flow into his mind and at the richness and beauty, completeness and logical order of the unfoldment. The quality of his creations will depend on the height and purity of his aspiration.

Thus his work is done more easily, more quickly, more perfectly, than in the ordinary way. Instead of remaining enslaved to the mechanical details, the creator's brain has far more leisure for the spontaneous reception of new artistic ideas. Though even by this method time and application are still necessary, is this method not far superior to the usual straining of an already tired brain to catch bizarre impressions to be developed for some sensational magazine?

Art grows no less surely than do the flowers. One can no more hurry the natural process than by tearing them open he can hasten the opening of a rosebud or the hatching of a bird. Yet by a pa-

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tient and faithful observance of the Silent Hour, which is the really natural process, in every way time is saved. And there is no limit to the grandeur of attainment within its possibilities. Though God be enthroned in the human heart, yet He also sits in His Heaven and is no less the Principle of all creation. To possess the secret of anything, gives dominion over that thing. The personal, conscious, experimental knowledge of the Father, which every human being may possess for himself, is the secret key to all power in Heaven and on earth.

Since by seeking the power of acquisition one will in time attain his definite aim, why run after any other method? Why in the name of common sense should even the 'prentice hand run after this thing, write that thing, learn painfully to produce the other thing, in the vastly uncertain hope that some editor may deign to like and buy it! Why should he bother and fritter away his precious time with little things, shrivel up his best gift by writing ephemeral foolish articles for the "practical" magazines, the popular magazines! Why should he lie awake nights straining to attain a striking style, a plot and title catchy enough to attract some editor seeking the "new," the "unusual," when that new and unusual mean the improbable and the unreal!

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This is all a fallacy, a delusion! Let each literary aspirant seek his inspiration directly from the Source of artistic energy. Let him write his very own things with real ideas in them. Thus he will find every moment of his work a joy. Then, wonder of wonders! instead of his having to cater to editors, editors will seek him. By a perfectly natural process the people who read his work will want more, demand more, and editors will have to buy it and at his own price. It is only when one has risen to a plane where he can do without people's favor, that they turn around and run after him. The whole world dotes on a master.

Then the literary aspirant needs to free himself from most of the so-called literary bureaus and those publishing firms who ask him to pay in advance for the publication of his novel. Apparently, they are most eager to forward his interests and they know exactly how to make their appeal alluring to him. Yet they are really aiming at the hard-earned dollars in his pocket and are utterly unconcerned about what he gets in return.

In the preceding pages the genius of artistic creation has been treated. But there are other realms of creation. Why do two choice, high-minded young people plighting their troth to each other, feel it as the holiest act on earth? Because under



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such pure-minded conditions reproduction is one of the noblest forms of creation. It awakens emotions very similar to those of the artistic genius under the spell of strong inspiration. It has the same all-possessing quality.

And the children born of such a union, are the salt of the earth. So, whether one is to paint a picture, write an uplifting book, perform a great feat of engineering, take a husband or wife, the creative quality of his uplifting emotion will be very similar. The chastened imagination is allowed full range and the pastime is full of joy. And through the noble achievement of the work a noble character will be evolved.

Just as by operating the law one may develop health, prosperity, genius in artistic creation, so also he may consciously unfold his higher nature, enlarge his capacity to receive and hold spirit. Thus, step by step, he may build up the highest and finest of all masterpieces, the masterpiece of character.

As in the seeking of all other spiritual attainment, the creation or the interpretation of art must be both an inflowing and an outflowing process. If one seek a special gift or power, when it comes, he must appropriate it and impart it for the good of others. This appears absolutely essential to a

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continued growth. Service to others is an essential part of all spiritual manifestation. And it is one of the most joyous functions, as it is one of the most natural.

In the early progress of spiritual growth a time will come, when one will pass beyond merely selfish desire for his own individual comfort, when other but spiritual desires or those in accord with them, will seem empty, unsatisfying. The seeker will prize fame, houses, lands, friends, the dearest of home ties, that he may lead a richer, fuller life and thus be able the more to bless other lives.

In the consciousness of the indwelling God he will find his most heartfelt, most satisfying joy. No other source of joy is comparable with it; it is the only joy which is not accompanied by a sense of the incomplete. One who so lives, is already a friend of God and walks the streets of the Heavenly City. Could anything be more heart-satisfying than to know one's self as the actual medium for the visible manifestation of God's truth, beauty, and love? And through the Silent Hour the capacity for this is exactly what God offers His children.

Finally, each soul must deal for itself directly with God, the Father. One may tell another about God and teach him how to seek God. Yet to an-

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other one can never *reveal* God; no one can ever make another *see* God. The new birth is the coming into this realization of God and of his inner spiritual powers through God. This knowledge comes to those only who seek God with sincerity, simplicity, the open mind of a little child.

He who has once been touched by the divine flame can never again live contentedly on the material plane. The great calm of the soul closes the gate against greed, selfishness, and the short-lived pleasures of the unawakened spirit.

## XI

### TESTS OF THE SILENT HOUR

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—*Matthew xxi, 22.*

"If thou canst believe, all things are possible to him that believeth."—*Mark ix, 23.*

**H**OW may any one know that such statements as have been made in the preceding pages about the Silent Hour and these universal inborn powers in the human being are true? What is the test?

Now all such questions are perfectly legitimate. No one should be willing to accept any doctrine, till in his mind it does meet some satisfying test of truth. It is not only the inquirer's privilege, but his duty, as far as lies within the range of his possibility, to search and find out the truth. And no one has any right to speak dogmatically about what he believes to be spiritual truth, unless he has actually tested it in daily experience or seen it so tested. One may expound theories till the crack of doom. But to be convinced people need also concrete examples.

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Spiritual forces are too fine and elusive to be grasped, held fast, and subjected to the tests of the scientific laboratory. Besides, spiritual truth does not belong to that realm of knowledge, which can be tested by any material laws. Spiritual law is not the same as material law nor can it be operated on the same plane. And yet to the reasonable mind spiritual truth can be as truly tested and proved as that of any class of knowledge with which we have to do. And the universal need of spiritual truth will make it recognised, when it has been found.

God never made any law and then deliberately broke it to prove His power in the working of a miracle. Every so-called miracle has been worked strictly according to some law at the time not yet known. Thus, in reality, it is no miracle. And, when the law has become understood, its operations are included among the natural ordinary events of life. Thus the miracle of yesterday becomes well understood today and the miracle of today will be unriddled tomorrow.

In seeking for knowledge of any kind one goes to an expert in that special class of knowledge. To learn about fine laces one does not go to a carpenter but to an expert in laces. To learn the rules of literary criticism one would not inquire of a baker

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but of some scholar who has for years thoroughly studied the principles of literature. Now, in exactly the same way, to learn about spiritual law, one should not seek the judgment of a scientist, no difference how eminent he may be in his own specialty.

Along this line foolish mistakes have been made. So-called liberal people have been disposed to follow the scientist to the ignoring of the thinker who has spent his days and nights studying about the laws of the spiritual realm. The scientist may have honestly disclaimed any competency to judge religion, just as the honest baker would do with literature. Notwithstanding, perhaps the scientist has not escaped having his puerile religious judgments quoted all over the land as the profoundest wisdom. This is not a whit more reasonable than it would be to accept the religious adept's ideas about scientific truth in preference to those of the skillful scientist.

Now, while the adept in religious truth can convince the spiritually sensitive, he has no proof by which he can ever hope to convince the persistently skeptical mind. And the fault does not lie in the nature of the proof but in the limitations of the skeptical mind to grasp and gauge spiritual truth. The facts of religion, God's relation to man, lie so



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out of the range of the skeptic's experience, that he simply cannot comprehend them. And yet they are true. To those whose ears are closed, the birds sing in vain. But let their ears be opened, and the soul drinks in the melody with rapture and grows on it. Just so is it with the search for truth.

Yes, as said before, religion has its workable tests. Exactly the same as science must have its hypotheses, so religion must be allowed its hypotheses. In religion the existence of a loving, all-powerful God and of a spiritual universe surrounding and pervading the earth, is the only hypothesis which seems to explain things. And this hypothesis seems fully as workable as those tested and adopted by science.

Wherever civilized peoples live, one finds the basic beliefs in religion to be very similar. All the great religious teachers of earth have appeared to get essentially the same message from the same God, though through the different race media they have called that God and His messages by different names.

Now the tests of religion are and must be so simple and so universal that each human being can make them for himself. Religious or spiritual truth has never with God's sanction been limited to any special class or people. Again, any test of

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spiritual truth must be its workable capacity for ordinary life.

The tests for the truths, set forth in this book, are all in reality so clear and simple that any one with faith, sincerity and patience enough, can put them to a genuine trial and be his own judge. Again, they are so applicable to common life that they may be put to practical use in the betterment of daily social conditions. Today, thousands of people are rejoicing, because their lives have been revitalized spiritually by the application of these clear yet mighty truths.

In a material age a visible, tangible reason is demanded for everything and religion also is asked to render an account of itself. There are those who can never hear the subject of prayer mentioned without raising the cry of law,—just as if no one should risk praying for fear of colliding with some law of the physical world. These people commonly know little or nothing about spiritual law. From the skeptical, especially, this cry goes up in derision when in periods of drought the newspapers report a widespread concert of prayer for rain. It is heard again at the mention of prayer for the sick.

“As if prayer could change anything!” exclaims one of these devotees of the law with the air of clinching his side of the argument.

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Just possibly a change of weather may not be exactly the subject for prayer. Yet sometimes a good rain becomes a vital matter in human welfare. And there appears no convincing reason for the conclusion that one may not properly pray for rain. Yet on this subject human experience is still too limited for sure judgment.

But, certainly, no harm can be done by making the trial of praying for rain to break a destructive drought. And, certainly, no law could be broken by the answer of such a prayer, even if the rain should prove to be thoroughly drenching. In an ordinary climate, because the sun has shone hot and steadily for six long weeks, is no sign whatever that it is going to shine hot and steadily forever. If at any hour of any day in a protracted drought a good drenching shower should come up in answer to prayer, what law would be broken! Rather, would it not be more in accordance with law that there should be a good, drenching shower!

Yet praying would not change the matter? That still remains to be adequately tested. Here a realm is touched which is still virgin to human understanding. Jesus commanded the winds and waves of a storm authoritatively and they obeyed him. And the same laws exist now which existed then.

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“But if one’s prayers could bring rain like that,” persists the objector, “it might interfere with somebody else’s interests.”

True, any summer rain, even though it break a devastating drought, is likely enough to catch somebody’s hay or grain harvest. Yet anybody with sufficient spiritual power to command the weather would have as concomitant with that power an abounding altruism which would make him respect the rights of other people. He could not knowingly bring himself to pray for a rain which would destroy his neighbors’ crops.

Again, just suppose that, by prayer or otherwise, the control of the weather should pass into the hands of men. Would not this control very soon be organized, even by those who held the power, and be exercised for the good of all? The individual would not then presume to interfere with the rights of the whole.

And as for the healing of the sick, are not the physicians themselves, even the very best of them, constantly baffled by the working of disease? And do not the manifestations of disease differ more or less with each individual? For the development of a disease there is no hard and fast law; there is always the personal element to be considered.

Even in the finest hospitals and by the most

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skilled physicians it is necessary to know all the diseases of the patient's family connection and the former diseases of the patient himself. So there is no law, physical or spiritual, by which the sick must remain sick. The law is rather that they should get well, or rather, never be sick in the first place.

Therefore, the only use which this insistence on law can serve, is to cover up the material lack of faith in the spiritual, which its adherents evince. Once for all, prayer can never possibly bring about any conflict between spiritual and physical law, because they operate on different planes with the spiritual law always on the superior plane.

Yet, if a regular physician display what in other people one would call bigotry, he should not be judged uncharitably. All his training, all the environment of his life, tend to produce in him the set opinion that outside of his own domain it is worse than folly to try to heal disease. Has he not specialized in anatomy and medicine! So he doses the body and is careful about microbes. Yet into the great spiritual realm of no personality has he ever penetrated. To many physicians that is non-existent or it exists merely as a baffling mystery with which he has nothing to do. And yet in this mystery is the whole secret.

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The physician knows that no hard and fast law can be laid down as to the working of disease, that by the same doses of the same medicine different people are differently affected. In short, he is reduced to experimenting. Medicine has been in the world for thousands of years and it has done much noble work. And yet it has never passed the experimental stage; it is still using practically material means to attain a spiritual end. And it can never get beyond the experimental stage because, though headed toward a noble goal, it is on the wrong track.

The day is now past when any but the uninformed or the fanatically set can any longer deny that by spiritual processes alone diseases of every kind are actually healed. Many of these are aggravated diseases which skilled physicians have failed to cure. The evidence is indeed so widespread as to come, more or less, within the range of common knowledge.

Some of the sanest and broadest minded among the skilled physicians are adopting the wiser course of studying out the underlying secret and systematically appropriating what will further the success of their own methods. When this becomes general, by it the science of medicine is sure vastly to gain. On the other hand, some spiritual healers



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are taking a less uncompromising attitude toward physicians and, while firmly rejecting medicine, are, nevertheless, gaining hints for their own work.

To illustrate, a successful Christian Science healer found herself, even when helped by another healer, unable to overcome a slight yet distressing indisposition. After several months of failure, with the hearty consent of the other healer, she secretly called in a physician. He was a very skilled and eminent physician, a big-hearted, generous souled man.

Knowing nothing of the woman or of her religious proclivities, this physician began at once to question her about her thought world. He soon had the whole story with an expression of the patient's astonishment, that after having so successfully healed others, she could not heal herself.

"You think too much about it," the physician at once put his finger on the vital spot. Then he told her how to cure herself by Christian Science and the two parted mutually pleased with each other. Now this could never have taken place, had they not both been of liberal mind.

With the Christian Scientists it is a rule never to force their views on other people, but to let everyone seek them as he is drawn toward them. Hence, when cures are reported in the *Christian Science*

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*Sentinel*, the monthly magazine of the society, but little pains is taken to present the very last shred of evidence, as demanded by the physicians. To the interested, time, place, and names of persons concerned are sufficient.

Such evidence alone is inadequate to convince a lot of skeptical physicians in court. There must be the testimony of one or more physicians of recognised standing as to the genuine character of the disease. As the cases undertaken by Christian Science healers are largely those given up by one or several physicians of standing in their community, this evidence is readily available. Then time must have elapsed to prove that the patient has actually been cured and not merely imagined it. This condition also is easily met.

In his "Christian Science as a Religious Belief and a Therapeutic Agent" Mr. B. O. Flower has collected a mass of evidence, relating to veritable healings. Naturally, Mr. Flower has purposely selected out of a vast mass the very strongest evidence which he had in his possession. And as to clearness of statement, extreme natures and forms of diseases treated, and the high standing of the physicians testifying, this evidence is simply incontrovertible. With all the scoffing about well-developed hysteria and the inability of the spiritual

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forces to cure organic diseases, the cures which he cites must speak convincingly to any honest thinking person.

Borrowing from Mr. Flower, a few cases will be mentioned. First comes the testimony of Dr. W. F. W. Wilding, a member of the Royal College of Surgeons of England, of the British Medical Association, the Incorporated Society of Medical Officers of Health, and of the Licentiate Royal College of Physicians of London, England. Here is an array of titles which should impress the most loyal devotee of *materia medica*.

Dr. Wilding confesses that in the start he was bitterly prejudiced against Christian Science and that he was convinced in spite of a strong will not to believe. The first case in point was that of his own father who was waiting for an operation for some internal trouble. This culminated in severe hemorrhage but was perfectly cured by Christian Science.

Another case which touched him equally closely was that of his little eight year old daughter. She was afflicted with tuberculosis of the lungs and in both hip joints and weighed less than thirty pounds. Yet she was perfectly cured. Here was a pronounced disease at a stage advanced enough to confute all the denials that spiritual forces can cure

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organic disease. Dr. Wilding gave his testimony six years after his little daughter's cure and she was then one of the healthiest girls in her school.

One of Dr. Wilding's patients was cured absolutely of traumatic disease of the knee joint. This cure took place after a medical consultation had decided that a severe operation was necessary. Another of his patients was cured of organic disease of the heart valves and still another of paralysis of twenty years' standing.

We shall now come to America where one can more easily get at the testimony for ourselves. Here one has like testimony from Dr. Edmund F. Burton, a graduate of Rush Medical College of Chicago, Illinois. Dr. Burton belongs to an American family eminent for scholarship and well balanced judgment. He shares these family traits. For eighteen months after his graduation he served as interne in the Cook County Hospital of Chicago. Afterwards, he was retained as a member of the Consulting Staff of the same institution. He became also a member of the faculty of Rush Medical College. Both of these positions Dr. Burton retained till his seriously advanced tuberculosis of the lungs compelled him to seek a more favorable climate. In Arizona he was engaged as Assistant

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Surgeon of the United States Marine Hospital Service.

Meanwhile, in trying to control his lung trouble, Dr. Burton had formed the alcohol and opium habits and later had a complete nervous breakdown. For these additional reasons his cure was destined to be indeed a test case.

His malady advancing, he went to Los Angeles. As the very last resort his wife here allowed him to be treated by Christian Science. In the face of death he was cured by this means alone and *without any period of convalescence*. He was cured of all four of his troubles so that within ten days he found himself well able and so took a most arduous journey. Two months later he laid aside his glasses, because he was permanently cured of a compound astigmatism.

At a later period within the space of thirty hours Dr. Burton cured his wife of a broken elbow. For some days longer the arm remained discolored, but at the end of the thirty hours she was using it as usual and even fastened her waist which opened on the back. He reports a number of other marvelous cures which he performed.

For years now Dr. Burton has been a Christian Science practitioner. His present address is 30

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East 42d Street, New York City. No doubt he would be glad to answer the questions of any sincere inquirer.

Mr. E. A. Crane, a well known lawyer of Kalamazoo, Michigan, was almost totally blinded by the malpractice of a so-called oculist. After a certain time his case was given up as hopeless by Dr. O. A. La Crone, now deceased, of Kalamazoo and Dr. Carew, then the head of that department of the University of Michigan. As no other hope was offered, he resorted to a Christian Science healer and, though the appearance of his eyes was not helped, his sight was so restored that he could read without glasses.

Cases like these could be multiplied indefinitely. The cures reported regularly in the monthly *Christian Science Sentinel*, offer unlimited opportunity for research into what the Christian Science people actually are doing. Some witnesses who do not appreciate exactly the degree of evidence required, yet seem anxious to make their testimonies unescapably convincing to the skeptical. These without doubt could furnish the additional testimony of reputable physicians. What is given every month, however, is sufficient to make any one thoughtful who can be convinced by any evidence whatever. And, since these testimonials have been collecting,



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for years the work has been going on all over the world.

So much for healing. Now here is an instance which seems to prove the efficiency of the Silent Hour to remove a bad condition, where the victim is utterly unable to help himself and so has no other resource for help.

A girl was so ill that her physician had pronounced a severe operation in the chest necessary. A famous surgeon from a nearby city was summoned to do the work.

The patient was terrified at the prospect and was sure that under the ordeal she would die. Yet she was helpless in the hands of the doctors. The hour for the operation was set for ten oclock. At eight she began fervently to pray that she might be spared, that the operation might never be necessary. From eight till ten she continued to pray; at ten no doctors had come.

She took heart, though she knew that doctors were frequently delayed. She prayed on till twelve. By that time, as still no doctors had appeared, she was convinced that her prayer had prevailed. Now her prayer was changed to one of heartfelt thanksgiving.

Now here is the other side of the story. In due time the famous surgeon left his nearby city on the

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electric car to keep his engagement with the other physician. There was every prospect in the world that he would be able to do so and that the operation would be performed on schedule time. Yet on the way the car ran off the track and could not be réplaced. Also for a time it blocked the road.

The surgeon's every attitude proved his urgent sense of duty. As it was out in the country, he tried in every way to secure transportation by horse and buggy for the rest of the trip. But all in vain. The good doctor had no idea of the fact but he was now only two miles from his destination and could have walked the distance. In his stress of mind he paced up and down with his hands jammed deep in his pockets but nothing helped.

At length, with the passing of the hours it grew too late for the operation. So, the way back having been opened, the surgeon took a returning car home. When the regular physician next visited the patient, the operation was discovered to be definitely unnecessary.

Now is there any evidence to prove that beyond the material way of hard, slavish work the law of opulence really will cure poverty? There are far fewer well attested cases of victory through spiritual power over poverty than over disease.

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All through the ages the tradition of spiritual healing has been, however vaguely, preserved. But that poverty is also subject in like manner to spiritual control, is a much newer and less widely understood truth. That a poor man may be made genuinely prosperous, appears much more severely to tax the faith than that he may be healed of severe disease. When one has been long checked and cramped for financial means, it appears very hard indeed to break his bad habit of financial thinking sufficiently to attain a big, generous way of thinking about money.

No one can ever become a down and outer till he has consented to yield to the obstacles in his way. These have a deceptively impregnable appearance. If he but allow it, they will defeat him. But let him scoff at them and declare himself their master and suddenly they will collapse and melt away as if it were some game, for even the inanimate yields to its conqueror.

In the same way, most people yield in thought to money as to a master. But human beings are of far greater worth than any amount of money. Man can and should reduce money to the position of servant and command it to do its full duty by him. This is the absolutely unchangeable law and he who learns and trusts it, may come into perfect

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health, opulence, or reach whatever constitutes his life success.

Poverty lies in two misconceptions: Man does not know the truth that opulence is universal, awaiting only the development of his own spirit to command it for every desirable use. The other misconception is, that he has not the slightest idea of his power to command it.

Yet there are well attested cases which prove that through the spiritual forces poverty can actually be compelled to yield its place to opulence. This opulence will be moderate or generous, exactly in accordance with the degree of expectation on the part of the seeker.

Like the curing of disease, the conquest of prosperity must not be allowed to assume the dominant place in aspiration; the real, permanent prosperity is found only in the train and subordinate to the kingdom of God, as taught by Jesus, the Christ. He who truly lives in the kingdom of God, has good health, prosperity, a large mastery over environment, because these are the byproducts of the Christ life. They belong to "all these things" to be added unto the children of God. These blessings come naturally to all those who ask for and expect them in connection with the holy life. If money, or any other material good is sought, it

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must be distinctly to serve some higher spiritual purpose.

Though the start is made a long way from home, examples may be found near enough one's time and place to meet the natural desire for the visibly concrete.

Pandita Ramabai is a highly educated Hindu woman who, on a visit to England, was converted to Christianity. Being herself a high caste widow and feeling deeply the hardships unjustly visited on her class, she determined to devote her life to the uplift of this part of society. Accordingly, she established a school in Poona, India, for high caste Indian widows. Later, she established a branch school on the school farm nearby at Khedgaon.

In this attempt Pandita Ramabai had almost every kind of obstacle to overcome. She was under the authority of the Hindu rulers who forbade her proselyting her pupils in the interests of Christianity. Then she had no money except what was given her.

To Pandita Ramabai Christianity was new and most of her knowledge of it she had to gain through the Bible. Then she was an Oriental and the Bible is an Oriental book. Perhaps that is why she got so much more out of it than the practical,

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not to say, material, Occidentals appear to see in it.

Thus Pandita Ramabai accepted the promises of the Bible bearing on the daily life literally. To her these promises were aflame with spiritual truth and significance. She applied these promises literally to the problems of her daily life and proved that in the meeting of such needs they actually work out.

By making these subjects a matter of believing prayer, in the face of the greatest improbability, Pandita Ramabai received a fine English education for her daughter, greatly increased the number of her pupils, and secured the money for their food and the buildings necessary to accommodate an ever-growing institution. Sometimes the process of building would have to halt till more money came in; that is, till more money was released from the spiritual universe to her earthly use. Yet it always came and in good time the building was completed. To the faith of any earnest Christian the history of this woman's life and labors, cannot but stimulate and point a tale.

Probably the best and most widely known case of one who has literally put the law of prosperity to the test, is that of George Müller, of Bristol, England. He was known as the "man of God."



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He built his orphans' homes at Ashley Downs. He was born in Prussia in 1805 and died in 1898. While a student at Halle he became acquainted with a body of active, warm-hearted Christians and from that time he devoted himself to preaching and good works. In 1829 he went to England to apply to be sent as missionary to the East. He was often reduced to straits, yet always received enough for present needs. He made special prayer for the pressing needs of himself and orphans but *never applied to any one personally for help*. Yet the help flowed unfailingly to him, as he asserted, through prayer. He knew nothing of Christian Science or New Thought but, like Pandita Rambai, accepted the Bible promises literally and so seriously as to stake the success of his life aims on their fulfillment. He was uneducated and so did not have the preconceptions of the educated to overcome. He wished to give his entire life to Christian work without the interruptions of having to earn his living. So for his food, clothes, and shelter he depended directly on God.

He was most active and successful. On his adopted principle of depending on God for all necessary supplies, he founded an orphans' home. He allowed his general needs to be known, but the details of his temporary necessities were kept a

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secret. With no other income than what was received in this way Mr. Müller supported, not only the first orphans' home, but the four others which he founded later.

The articles which he needed were food, fuel, clothes, and such things for his orphans. They seem rarely or never to have reached the point of going without a meal. Said Mr. Müller: "Greater and more manifest nearness of the Lord's presence have I never had than when after breakfast there were no means for dinner for more than one hundred persons; or when after dinner there were no means for the tea; and yet the Lord provided the tea; and all this without one human being having been informed about our need. Through grace my mind is so fully assured of the faithfulness of the Lord, that in the midst of the greatest need, I am enabled in peace to go about my other work." Where could one find a more beautiful faith or a more literal fulfillment of those promises which Jesus uttered over and over again!

Depending always for his supplies on the promises of God, as recorded in the Bible, George Müller was able to accomplish a wonderful amount of work. He equipped several hundred missionaries, distributed over two million scripture texts, circulated one hundred and eleven million religious

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books, built his large and flourishing orphans' homes, kept and educated orphans and founded schools in which one hundred and twenty-one thousand pupils were educated. He received and administered seven million dollars and all through his unbounded prayer and faith.

Mr. Müller made it a point never to go in debt. Except his clothes, furniture and cash in hand, he never owned any property. At the age of eighty-six, when he died, his whole estate was worth less than eight hundred dollars.

Dr. Cyrus Hamlin had a firm belief in prayer. Said a friend of him: "He was a dogged Puritan of the Cromwellian type who would compel the clouds to give up their rain by the very intensity of his belief and sincerity of purpose. He simply compelled the forces of nature to come to his relief." The writer of these words confessed his own ignorance of the principle which gave such force to Dr. Hamlin's prayers, yet noted well that he believed in prayer.

During the Crimean War Dr. Hamlin was a Congregational missionary in Turkey. As the English soldiers suffered greatly from lack of good bread, he set up an oven and baked and sold bread. Thus he cleared upward of thirty thousand dollars. Without a quibble he turned this over to the last

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cent to the American Board of Foreign Missions.

Later, he retired from missionary work. In 1880, after three years' service, he had just been compelled on the ground of advanced age to resign the chair of Theology in the Bangor Theological Seminary.

He was visiting his nephew in Portland, Maine. In the evening the two sat on the upper piazza.

"Uncle," exclaimed the younger man, "I do not believe in a special divine providence."

"You don't! Why not?"

"Well, take your own case, for instance. Here you have given over forty years to hard, persevering missionary work and your name has become known and honored everywhere. Yet at seventy you are discarded, cast off, a derelict of society, with nothing left but to end your days in the poor-house. I state with emphasis that I do not believe in a special divine providence."

Dr. Hamlin tried vainly to argue the case.

The next morning the two men, alone in the house, were preparing breakfast when the front door bell rang. The nephew went to answer it. Dr. Hamlin heard some one inquire for him. The nephew ate his breakfast and hurried off to his day's work.

The next evening the men sat again on the upper

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piazza. "By the way, Uncle," spoke the host, "who was the stranger who wished to see you this morning?"

"Dr. Lambert of Rupert, Vermont."

"What did he want?"

"Oh, he merely offered me the presidency of Middlebury College."

"Are you going to accept?"

"As he offers me two thousand dollars a year and home, I think that it would be better than to go to the poorhouse. Don't you?"

"Uncle," declared the nephew, "I believe in a special divine providence."

For five years Dr. Hamlin served as president of Middlebury College, Vermont, and most successfully. And then at the age of seventy-five he resigned against the urgent protests of the trustees.

The last remaining fifteen years of his life Dr. Hamlin spent in Lexington, Massachusetts. His house was mortgaged for several thousand dollars and the interest was due and demanded. But Dr. Hamlin had no money. In this exigency did he go to a bank and resort to the usual means to secure money? By no means. He went to work and prayed to God Almighty to relieve his extremity. And very shortly cheques began to come

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in from every nook and corner of the globe till the debt was wiped out. The last years of his life he lived mainly or altogether on what was thus sent to him in answer to prayer. Is it any wonder that Dr. Cyrus Hamlin believed in prayer?

A most remarkable example of the conquest of prosperity comes still nearer to our own times and conditions. It is that of Mrs. Helen Wilmans. In her little book, "The Conquest of Poverty," she has most interestingly written her own story. As she printed her book privately on her own printing press, it is now probably out of print.

Helen Wilmans had spent over twenty years of her life as the wife of a California farmer. She had all this while led the drudging, pinching, repressed life too common on some undeveloped farms. Yet, in spite of all the drudging and pinching, the family exchequer continually diminished, till the farm was lost. This was the crisis in Helen Wilmans' life. Facing advancing years, she found herself alone and without a cent of money in the world. With difficulty she borrowed ten dollars with which to go to San Francisco ninety miles away and get a new start in life.

She had all her life been crushed and repressed by poverty and hard work. Now she was firmly resolved to conquer poverty; she was going to write



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and become rich. Now any one who knows the least thing about getting started in a literary career, must see at once that the still untrained Helen Wilmans was nursing a forlorn hope indeed, one about as impossible of realization as any which she could have hit upon. Yet she had an idea, and persistence and these two qualities combined are practically unconquerable.

Strange to say, she did get work on a kind of newspaper, not satisfactory work, but it was a start. From this she passed through vicissitudes with various newspapers. All the while she was growing along those lines which were to lead to her ultimate success. Her faith that she would eventually triumph over her limitations, was marvelous.

At length, after ten years of striving, she found herself in Chicago with twenty-five cents in her pocket, her sole material capital on which to start a new venture. To end her working for wages she had just resigned her newspaper position in order to start one of her own. With, apparently, everything against it, the venture turned out, nevertheless, to be a success.

Meanwhile, her conviction was constantly deepening, that every reasonable man is worth just his own valuation of himself, that the thoughts which he believes, create his body and also his environ-

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ment. For proof of this she resorted to the Bible.

At length, she married C. C. Post, a Chicago newspaper publisher and owner, poor like herself. At this time her idea was to overcome poverty alone; she had never yet grasped the idea that sickness and poverty are cured by exactly the same law. She and Mr. Post both took a course of training in Christian Science. But this proved only to reject it and develop a system of their own which they called "Mental Science." This system looked to the mind alone for the accomplishment of results. Never at any time did Helen Wilmans become very richly endowed with spirit and this new system was considerably less spiritual than Christian Science. She now prepared a course of lessons on her own system and with this and her teaching her financial success began.

While she was still too poor to go with him, Mr. Post's failing health compelled him to go South. Both newspapers were now sold and she too went South. Here she first cured Mr. Post and then began to treat others. Her fame now spread rapidly and patients came to her from everywhere to be treated.

In the course of a short time the Posts came into a flourishing financial condition. At Daytona Beach, Florida, by degrees they built a large hotel,

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a beautiful private home and whatever goes with a fine sanitarium of the character chosen. By now Helen Wilmans had more money coming in from all directions than she could use. Yet she spent it freely for the good of others; she had a theory that money was to be neither invested nor hoarded in banks.

Helen Wilmans taught that to secure success of any kind, one must first seek the kingdom of God within and give no thought to external circumstances. She said: "Treat yourself for a knowledge of truth; treat yourself for the wisdom that will disclose and develop within your brain the source of all power, giving no heed to the external, and the external will manifest itself in wealth. It will manifest itself in creative thought which will seek expression in noble, courageous action. You will begin to trust the voice of aspiration, and are to follow where it leads you."

Thus, she did not pray for money alone, but for the unfoldment of some gift by which it could be earned. And with all her might she preached that every human being has some inborn gift which he may unfold and thereby earn opulence. She was anxious to spread abroad among all people what she had learned about the mastering of prosperity.

She said further: "I cannot find it in my brain

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to limit the creative power of thought, with or without expression in action, when it shall become possible for it to be accompanied with that quality of faith which has ripened into absolute knowledge." . . .

"I have met many a boulder that took all my strength to roll aside."

Even after years of financial success Helen Wilmans was sure that by yielding to fear, she could have lost her power and drifted back into poverty. She declared that the one denial of her life was fear. Her constant affirmation was: "I am not afraid of poverty. I will not pinch down in my money spending. I will not economise as that word is commonly understood."

This fear of fear seems to have had something of a prophetic element for, at length, she met one boulder more stubborn than the others, or else, for some obscure reason, her spiritual strength was weakened. As she herself said, the fortification of self must be kept guarded in every direction. In any case, she got into some litigation or other trouble which stunned and confused her spiritual forces. Before she could recover Mr. Post, whom she had previously healed, died. Also she lost much of her property. Probably, under this heap-

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ing up of misfortune she lost her regnant faith, for under the stress of it all she herself died.

This sounds like the spoiling of a good story, but, in reality, it is nothing of the kind. Granted that she may not have been as spiritual as some, yet Helen Wilmans had won a spiritual triumph of which nothing could rob her. And what she had accomplished without experience, with experience she could most certainly have repeated. But under the stress of adversity she lost her faith temporarily, without which no one can do anything, and died before she regained it. The prosperity which she had attained, is only the success promised in holy writ to all who have faith.

In spite of her fine declaration about the kingdom of God, taking all in all, Helen Wilmans seems to have hovered in aspiration rather close to the earth. Money continued to be the live spot in her conscious need. She had the faith, however, which is creative. And she must have had some holiness, because she refers to the heaven in the heart. And, certainly, of all persons reported to the world as conquering by the inner forces, Helen Wilmans is one of the most interesting and also most inspiring.

By the conscious or subconscious mental processes

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of its creator art in all its classes as music, painting, and literature is produced in the world by exactly the same law by which health and opulence are secured and retained. But the discovery of the law and its efficiency in inspiration are still so new, that reports have not yet come to light. But by those interested these may be confidently looked for within the next decade or twenty-five years.

The uses of the law are infinite. They include whatever has to do with the well-being of life here on earth.

The same law may be used in the attainment of simple spiritual knowledge and wisdom. But no earthly knowledge can be perfect. Not even inspiration is infallible because, though it come directly from the Fountain of perfect knowledge, it must reach humanity through a human medium. And by the mundane limitations of the human medium, it is bound to be more or less colored and distorted.

But, as its medium gains in purity, knowledge also can become purer and without limitation.



## XII

### THE CHURCH AND THE NEW AGE

"I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread."—*Psalm xxxvii*, 25.

**T**ODAY in every province of life, in their search for the real truth, men are mercilessly weighing evidence of every kind. The test of any religious theory has come to be its applicability to real human life as lived day by day on earth. And woe to all which does not meet this test! Whatever its traditions or associations, if it does not prove its potency to uplift human life and make it more tolerable, it is thrown ruthlessly on the rubbish heap of history. This is due in large measure to the impetus given by the somewhat lately developed scientific spirit which, in its search for truth, spares nothing whatever.

If Jesus had confined the exercise of his energies to what have hitherto been called his miracles, it is a matter of grave doubt that his fame would have reached to the present time. It was the superior

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quality of life which he set up as a standard which has such vital meaning for our time.

For some reason or reasons, of later years, there has been a great falling off in attendance at church. According to the Census Bureau of the Federated Council of Churches for 1914 the church members of the United States number 38,708,149. This leaves about three-fifths of the whole population, or over 66,000,000, without any church or synagogue affiliations. Thirteen million children of school age are without any Sunday School instruction. Thus the social conscience developed by the church has been largely lost to the church. Of those not formally adherents of institutional religion, after excluding children and the immature, many are found to be deeply concerned with ethical and civic duties. These duties they welcome with zest and perform with splendid loyalty. Yet many signs indicate that morality, unallied with the spiritual life, is not meeting the heart need and that religion in some form may look forward expectantly to an awakening. Will the present day church be that form of religion?

In church circles both this rigid questioning of authority and the falling off in membership and church attendance have caused grave depression and apprehension that all religion is dying out of

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the world. Some lament what they call the skepticism of the times, as the passing from life of all good.

The world is in a period of transition and the church has not yet seen how to adjust herself to the tremendous progress which has been made along all other lines of human life and thinking. Some cannot grasp the lesson of the times and comprehend why the church should make any change whatever. These fondly imagine that the church can stand fast in the midst of other vast changes and by its superiority remain untouched. Yet, if the church is to serve a changed time and society, it must imperatively also change to adapt itself to that changed time and society.

Some say, "I was taught by my mother when I was young, and I am so firmly established in my faith, that I cannot be shaken."

And that is one trouble. Even at their mothers' knees these good people stopped growing, as far as spiritual knowledge is concerned. And with age they have become so encrusted with their preconceived ideas, that no new truth can possibly break through, till their hearts open spontaneously and invite it. No one can hold in his little dipper the whole ocean of truth. And to him who deliberately closes his heart to one kind of truth, all truth

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is closed. To him who loves and seeks truth and follows implicitly wherever it leads, to him all truth is open.

It is remarkable how free from dogma is all the teaching of Jesus. But so it commonly is with the original teacher. He who announces any great truth contents himself with the simple statement. Of a religious system dogma is an aftergrowth added by the later followers. Jesus was too busy with the universally human to be able to narrow himself down to the small ideas which form the network of the ordinary theological system.

His message was so thrillingly vital that all kinds of people listened to him eagerly. The multitude thronged about him till they embarrassed his need of space and sapped his vitality so that he had to escape to rest. They hung on his words till their bodily hunger aroused his profound pity.

Were Jesus to return to earth, people today would do exactly the same thing, so eager is man still for the undiluted truth. The great luminous truth which meets this heart hunger, can never die; something primal in man's nature longs for God. An impulse toward God is an essential part of every normal man. So deep is this yearning that he cannot be satisfied with any substitute.

Many people still believe that, if a man is good,

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or that if he repents of his sin at the last hour, whatever the quality of his life has been, by the grace of another person entirely innocent of his wrongdoing, at death he will enter upon a life of bliss beyond imagination. This is to be his *reward* for a special frame of mind in the face of death. Thus, since he may at any moment assume the repentant frame of mind, the risk does not seem too perilous to live as he pleases and defer his repentance to his death hour.

But if he die wicked, he will pass into a place of utter and hopeless torment, a torture exceeding what any decent human being could bring himself to visit on any living creature, however disliked. This is to be his *punishment*. Now is this not rather a sad case for a being, born without his own consent or responsibility with a nature so imperfect that, however much in his ignorance he may have tried, he has not escaped the wrong doing natural to such a character! And yet for his inborn shortcomings he must suffer eternally this awful punishment! And the responsibility for this absurd and unmerciful belief has been put upon the tender God of love and justice!

Religion is not a system of rewards and punishments—in the sense that, if Susie is good, she shall have a nice little sugar plum while, if Johnny

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sneaks his mother's cookies, he shall have a sound thrashing. Life's seeming rewards and punishments are merely the logical working out of one's thoughts and deeds in the character which he builds. His thoughts and actions determine a man's character. Outside of this consideration religion knows no rewards or punishments. The reward or punishment is what any specific act, good or bad, *does instantly* to a man's character. The wrong doer may never realize his punishment here on earth, yet that does not change the fact. He has been taught enough about the result of conduct to make this entirely just.

Spiritual death is often so gradual that those by whom it is experienced, do not know it. An example of this is sometimes seen when the millionaire violators of the higher moral and spiritual standards are brought before the courts. In defending themselves and their associates these complacent wrong doers sometimes, all unconsciously, reveal to the public the havoc which their habits have wrought in their capacity to distinguish between right and wrong.

While the universe of a just and beneficent God may exclude the theological everlasting hell, neither can the author of a misspent life enter immediately into a state of perfect peace and happiness. No-



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body ever enters the next plane of life with a perfectly clean slate. Every one must take with him exactly that character which he has built here. Would it be just that one who has passed his earthly life in selfish indulgence, should by a death-bed repentance enter into the next world with a character as pure as that of one who has spent his life seeking purity?

Between the earth life and that beyond there will be no great leap. Each will be placed under exactly those conditions best adapted to the future good of his character and his eternal growth in spirit. The future punishment for sin will not be a revenge but a corrective. Spirit is indestructible. So long as man has not utterly destroyed his spirit by deliberate wrongdoing, so long he must survive somewhere and, by whatever devious way, pursue the course to his ultimate divine perfection. This is the climax of evolution.

Had He so chosen, God could so have arranged things as to take man out of a misspent life and by His grace save him to a Heaven of unimagined glory. Yet, how could such an imperfect soul, so undeservedly saved, enjoy Heaven for whose spiritual exercises he has never had any taste or desire to fit himself! Whatever its bliss to others to him it would be hell instead of Heaven. God has pro-

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vided a wiser, more just way by which, under His tender guidance, each soul may grow till it has reached its ultimate destiny of unimaginable glory.

One cannot graft the theological dogmas of the Middle Ages upon the stock of twentieth century enlightenment. They will not bear the searching light of science and for the life of today they have no meaning. In a critical time these dogmas protected and preserved the delicate fruit for whose use an ignorant world was not yet ready. But now the world is ready to appropriate its own, and the husks, whose mission is finished, should be thrown where one throws other husks.

While men here, there, and everywhere, are hungering and thirsting for spiritual nourishment, the old worn out beliefs should no longer be set out before them as the bread of life. What is past is past; what is dead cannot be resuscitated.

It is not disrespect for religion which makes man so ruthlessly sift theological statements and Bible evidences. It is the same unquenchable desire for the truth, an intolerance of any kind of imposition in faith. Religion can never die out of the hearts of men. Yet, as the race ascends in development and all the other realms of civilization change, the outer inessential forms of religion must change in conformity. With his mental and spiritual un-

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foldment man's insight expands constantly and his religious needs shift upward.

The church has had a noble past and, by preserving the truth, it has rendered an inestimable service to the race. It is still indispensable, for no other institution does or can do its special work. The church of the new age is not to become specifically civic, social, or political, except as these are involved in the essence of Christianity. Its mission to the race is unchanged, that of the interpreter of God and His dealings with men. It must concern itself with the regeneration of mankind in body, mind, morals, and spirit.

The only thing on earth which could ever make the church break down would be the loss of its spiritual force, that quality alone by which it must grow and work effectively. What the church needs today are not the civic and social fads suggested by the shortsighted. What it does need is to re-spiritualize itself so that Christians may be distinguishable from those who have no spiritual aims. Then it will be given insight as to its work and ways of accomplishment. It will then have also faith and courage to act according to its own promptings toward the right. Like the ship, which has been long at sea, it will then unload from its body the barnacles of inessential doctrine which, here and

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there, in its historic course, have adhered to it and now impede its progress. The modern church has simply got to go back to the primitive church. Primitive Christianity had the vital principles of the spiritually universal and eternal. Many churches are still like a lamp in the dark. But the whole church must evolve a vivid spiritual faith; it must open itself daily to the inflow of God's spirit.

Humanity eagerly appropriates whatever meets its needs. The church must reawaken faith in itself in the hearts of the people. This it can do by lifting daily thought from the transient, sordid, egotistical, material ideals to moral and spiritual idealism. Each church must become a radiating center of that light, faith, and love, which shall establish the higher civilization of the new age. In short, the church must make itself again essential to the people.

Every church stands as the exponent of him who said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The context clearly proves that in the church, as well as private individuals, Jesus referred to temporal blessings. As stated elsewhere, the material blessings follow in the train of a vital spiritual life, lived according to the inner forces. It is a special

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province of spirit to create whatever is necessary to carry on its work. When Jesus uttered it, this was no new truth. Though the law of prosperity was not understood till long afterwards, the old psalmist had noted its clear working out.

Said an observant man once, "Look over this community; you will find every leading person in it a Presbyterian."

With equal justice, perhaps, the partial Baptist or Methodist might have claimed the same for his own denomination. In any smaller community persons of means and standing are likely to be loyal church people.

No mere chance here. Though the church has left the law of opulence to be discovered and promulgated by outsiders, throughout the ages the scriptural church has blindly followed the spiritual principle which creates *these things* of Jesus' promise. And yet, though the church has never been poor, never since its primitive days has it lived up to its full spiritual privileges. Until it accepts the truth, laid down in the New Testament, with the simple faith of a little child, it never can perfect its creative principle to the point of enjoying its inherited prosperity. There will always be poor churches, till then, which lead a financial struggle for existence.

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Every church alive in spirit, can and actually does, by its innate character, create all the material means necessary for its work. So true is this, that some observant pastors have found some expensive outside mission an absolute financial advantage to a church. The spirituality generated by the extra work, has created money for the rest of the church work. There are, however, churches of comparatively well to do members which can hardly rake and scrape the money together to pay the running expenses. There are other churches, perhaps in the same community, whose membership are poor which still never seem to lack money.

Observation will show that in the former class the need of money is continually and depressingly kept before the whole congregation, even including outsiders. In the latter class of church money is rarely mentioned even among the membership and never before outsiders, further than the universal custom of passing the contribution box. And yet the latter never lacks needed money.

Naturally, every church must be supported and it must be supported by real bankable dollars. According to the degree of its spirituality and its practice of Jesus' teaching, each church creates the means for its work and support in opulent supply. The church which must keep up an everlasting



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struggle to meet its financial obligations, is paying this penalty for having become material in its search for means, instead of depending on that degree of spirituality which is creative.

Insidiously, the merchant spirit has crept into many churches—not all—not many of the churches—so that they fail to perceive life's finer distinctions. Today many a worthy person of limited purse is as effectually shut out of such a church as he is from any fine city club which charges an exorbitant entrance fee.

“Oh, no, no church is like that,” some one disagrees. “Poor people should just come right along, even if they can't subscribe for foreign missions.”

Yet can any self-respecting debt-paying man who is a member of such a church sit calm and see the pastor fairly thrash the pulpit in his energetic endeavor to loosen the pursestrings of his congregation? Unless he can contribute, how can he stay in such an atmosphere and preserve his self-esteem? In his simplicity he has perhaps joined the church in the fond hope that in lieu of large financial gifts he may compensate in spiritual coin. Vain hope! Not being a fool, he soon sees that the hard coin which he possesses not, is the only gift which the begging church really prizes. To the

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sensitive and honest poor this state of affairs is simply intolerable. Feeling that they cannot afford to belong to the church, they cease to attend. This is a very potent cause in many cases for the present falling off in church attendance.

How among other men does one rank that able-bodied man who has so far forgot his human dignity, as in the crowded street to hold out his hat brazenly to catch the stray pennies of good-natured passersby! That he is a down and outer, a human failure, is the patent fact first to strike the observer. Somehow, one resents such a sight as an insult to the royal human estate. One feels justly that a normal man should earn his own living and that of several others rather than content himself as a social parasite.

Now is the condition of this man so much more pathetic than that of the church, which with all its tremendous inherited spiritual endowment, must still condescend to beg, beg, beg, till money, not spiritual truth, becomes the one live spot in the consciousness of each harassed member! On the special begging Sundays the impecunious but self-respecting membership have small choice but to save themselves from undeserved humiliation by remaining at home. Yet the church cannot afford to spare these.

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And by remaining in the pockets of the poor members such money will do the world more good. As the dime will not relieve the misery of the beggar, so one might as well throw money into a pit as to give it to a church so weak spiritually that it depends on begging to procure its means of support.

Now the remedy for that church's unfortunate condition does not lie in money. And money cannot prolong its existence. In no time after its relief will it again be as deep as ever in the slough of debt and discouragement. The financial department of a church is its kitchen, a very necessary part, yet one into whose intimacy visitors are not usually invited. Except to pass the contribution box, the money affairs should be kept in the rear and only the members should share in the problems and not even those too often. Of the financial responsibility of the church the pastor should be relieved entirely. He has duties in plenty of another and more important kind.

The great Source of Supply material modern churches overlook or have never understood. So, many churches now beg and discuss ways of raising money with all the blood sweat of the worldly minded business man. The very hardest, most material methods are chosen. The already over-

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worked women pinch and collect food to carry on fairs and suppers in the church parlors. And perhaps they meet loss instead of gain. And for a week afterward several women are laid up with overwork. And yet, stripped of the money consideration, how delightful church suppers could be and how potent in the church's uplift work. There must be some such social work.

Now here is the active fact relative to the begging church, founded on deep spiritual law: *By keeping the mental vision of the membership constantly focused on the idea of poverty, money need, the subconscious mind of each is impressed most effectually with the idea of poverty.* And poverty full and running over is bound to be brought forth, both in the resources of the church and those of the individual membership. As naturally as water flows down hill, such a church must grow poorer and poorer, till it changes its methods or ceases to exist. This is cause and effect. The fear of poverty, which comes from lack of faith, works in the directly opposite way from that vital creative faith which overcomes and creates prosperity.

Since the begging church is sick unto death, what is the remedy? The Silent Hour! *The Silent Hour!!* THE SILENT HOUR!!! The Silent Hour is the remedy for every sort of church trouble.

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This only can infuse into its body the blood of spiritual leavening. Exactly the same laws are in force today as in Jesus' time. Let the church pray faithfully, devoutly, for a Pentecostal outpouring of the Holy Ghost and a Pentecostal outpouring of the Holy Ghost will it receive. Then ample means for its support will come pouring in, because opulence is a part of the Universal Law of Life.

As the Bible teaches, prosperity is one of the tests of the presence of God in the understanding heart. As Jesus himself clearly stated, the power to heal is another such test. In fact, Jesus commanded his disciples to heal all kinds of diseases; he himself healed the sick and his disciples did the same.

It was only when the church as a whole had grown rich and wordly that it lost its power to heal. By and by, it forgot that healing was a vital function of the church, a normal manifestation of the spiritual life. Then, instead of directly healing the sick, it set itself to work to found hospitals, patted itself on the shoulder and congratulated itself on the beautiful work which it was accomplishing. The world is in debt to the church for hospitals. Yet, somehow, with the founding of all the hospitals of the world, something has been snuffed out,—that exhilarating spiritual uplift, experienced by

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those who healed and were healed by spiritual power alone.

Merely as an example, how do the Christian Scientists and others bear the test of the kingdom of God in the heart, as outlined by Jesus? They practice the healing of the primitive church. They heal not only the body but in the process the spirit is quickened. Though they lay no stress on this, they overcome also poverty and other unfavorable conditions in the environment. They wear good clothes and radiate well being. They are well and cheerful and, because they strive to live by the Golden Rule, they make the most desirable neighbors.

The material signs, to be sure, are not the highest tests of the kingdom of God and no one understands this better than the society under discussion. Yet, these are genuine tests, signs which Jesus himself designated. They prove that those who practice them are spiritually alive.

"But," objects one, "you know what a grasping set the Christian Scientists are. See how their healers rake in the money."

Yet, granted that the healers are well paid by a voluntary generosity, only a small portion of them are healers. And in business whoever accuses the Christian Scientists of trying to over-reach? If, by



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chance, this occasionally happens, it is attributed to individual greed and not to the religion of the offender.

The answer must be sought elsewhere. Through their regular daily habit of the extended Silent Hour these people fervently seek and attain the kingdom of God. And, consequently, *these things* promised have been added unto them. Nothing else accounts for the peculiar quality of their lives. And the daily life, lived in the glare of the world, is even a finer test of the kingdom of God than the power to heal sickness and overcome poverty.

The primitive church had no hospitals. Jesus healed the sick, wherever he found them. They were brought to him in crowds; he healed them and sent them about their business. And, being thereby filled with spiritual faith and energy, they remained well.

In its prosperity many a city church of wealth has lost sight of the beautiful democracy of Jesus, that finer, higher democracy which makes one know himself the equal of the lofty as well as of the humble. Such a church no longer holds any relations with the criminal, the unfortunate, the socially oppressed. It can no longer grasp things from the standpoint of any but its own. In industrial strikes it is too apt to side with the rich and power-

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ful against the poor and weak. It forgets the intense suffering which the strikers risk in their only means of attaining simple justice, sought, it may be, in ill-advised ways. As it rarely examines, it rarely knows the rights and wrongs of the case. It stands amidst the passing of momentous events and guesses not their meaning. In spite of the concrete examples of the kingdom of God under its eyes, the church lags behind and fears to introduce what it terms innovations.

When an instrument no longer serves its destined mission, it is cast aside as useless. If the modern church is to regain its early vigorous spirituality, there must be an adaptation between it and the needs and conditions of today. God's work in this world, entrusted to the church, is going to be done. If it do not soon discover the cause of its trouble and adjust itself to the needs of present day life, out of the elements now living in His kingdom and enjoying all the primitive spiritual privileges, He will raise up a new church vitally to fill its place. Then the world will have rushed on and left the old church stranded, a useless thing, a mere memento of the past.

For the seeming paralysis of the modern church, however, there is an effective, curative remedy, the regular daily prolonged visit to the solitude of the

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**Silent Hour.** This should be practiced by every living person, exactly as it was practiced and enjoined by Jesus. But, since he is His people's guide and teacher, the pastor should be especially faithful to the Silent Hour.

In these days of fine scholarship and critical acumen sermons can no longer be delivered off hand. In preparing for his sermon let the pastor get help wherever available; in books, in conversation, in daily experience. But for his inspiration let him not think of depending on these alone. The reason why so many sermons are so dull and lifeless, is because they are prepared from a sense of duty by one who depends wholly on his own unaided power of production. There is little or no love in the work.

Now let the pastor of any church know that the vital refreshing stream of eternal truth cannot be pumped up out of a well already dry. That which is to thrill the hearts and touch the lives of his hearers, must be sought and obtained in the Silent Hour directly from the Fountain of all wisdom.

The field of truth is so vast that, even by the most faithful, it can be taken in only bit by bit. This supply of wisdom the pastor must seek daily, hourly, all the time, exactly as must the artist seeking inspiration from the same Source for his crea-

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tions. He must allow the Stream of eternal truth to pour its flood into his heart, that he may have it to give out again to his hearers.

Persisted in, the Silent Hour will bring to the preacher also such a copious outpouring of the Holy Spirit that the recipient will stand awed in the very presence of God. Instead of the old, lifeless dogmatic reiterations such a preacher can give his people God's own truth, quivering with the vital warmth of its direct Source. Something in his hearers will respond with a grip. They will know that his message is true, that they have always known that it is true, even before they came from that far away somewhere into this life.

The reason for empty pews is sought for everywhere but in the right place. One pastor thinks that he could keep his pews filled by giving a series of five cent chicken suppers. Perhaps so, probably not. But be sure, the method of the Silent Hour would fill them and others would hear and come, till the church was packed, and still others would have to be turned away from lack of room. Just as they once thronged to hear Jesus, the multitudes would today throng to church to hear the truth from such a preacher and hang on his words.

Think of the zealous faithfulness of those hundred and twenty disciples who in that upper room

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in Jerusalem after Jesus' ascension sought the Holy Ghost! Suppose all the preachers in the land with their parishioners should daily and hourly in the Silent Hour seek the inflow of God's undiluted truth! The world would witness a second Pentecostal outpouring of God's spirit as pronounced in manifestation as the first. God is waiting for such an opportunity.

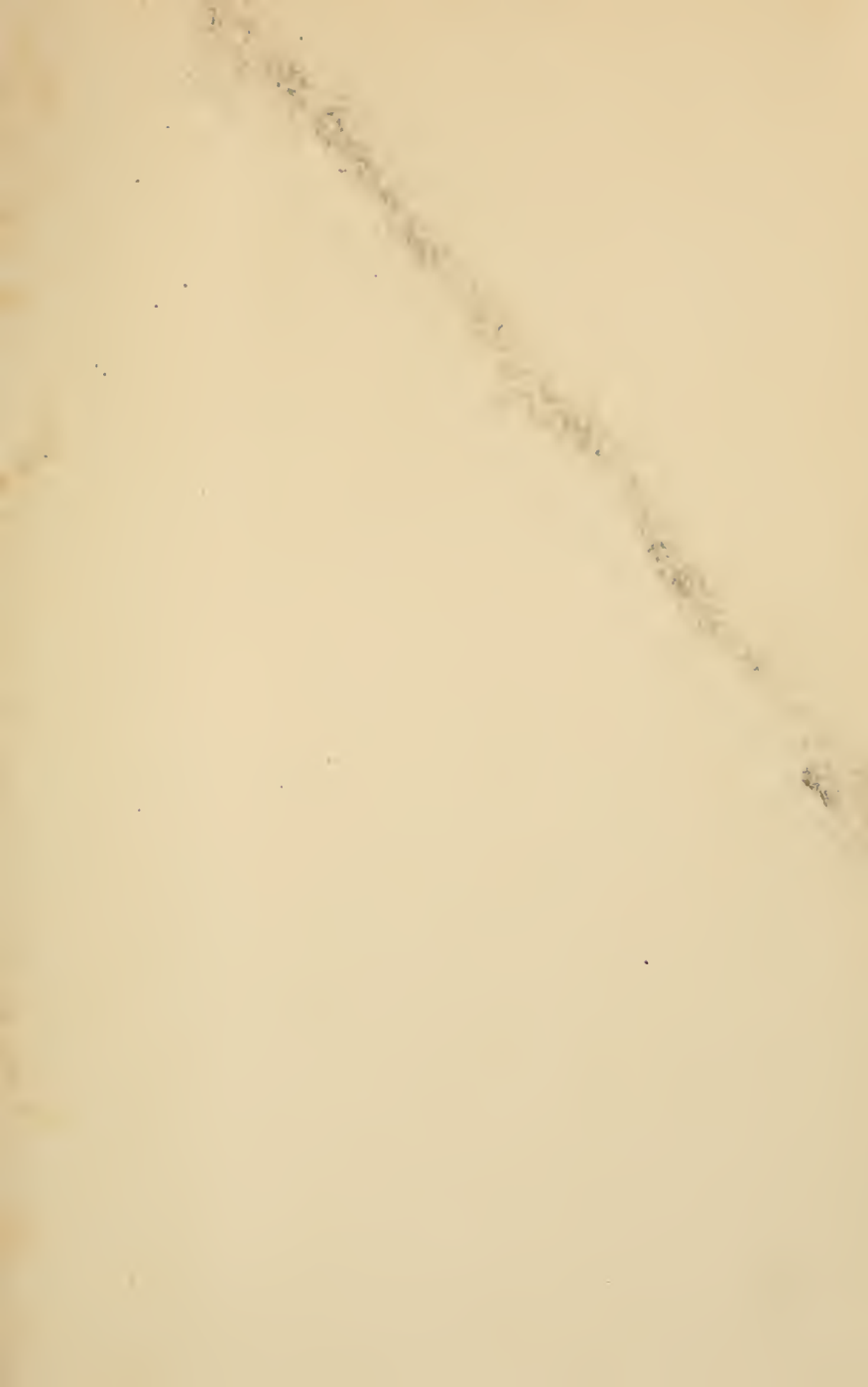
Under the influence of that Spirit what Christianity might accomplish for the amelioration of all sin, all fear, all pain, all sickness, all poverty, right here on earth, is simply unthinkable. It is so unthinkable, because it has never been tried, hardly even been dreamed of. Then think of the greater gift of an exalted spiritual life!

In order to realize Heaven one does not really need to die but only truly realize God's spirit with all its power in the whole earth. So vital is the spirit of Christianity, as revealed by Jesus and practiced by his early followers, that its ultimate purpose must be the elimination from life here of all earthly pain and uneasiness, the setting up of a kingdom worthy the rule of the Eternal God.

THE END



















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